

THE ROSARY

The Psychology of the Devotion.

THE human mind may be said to resemble a great city. It is in itself a unity, but contains within itself a marvellous multiplicity. It has its districts devoted to Religion and Business, to Art and Science, Sport and Pleasure. It has its centre and its suburbs and (some would say) its underworld. But let us hasten to say that we shall not concern ourselves with this. The reader will not be requested to believe that actions that to him are obvious are ever due to motives of which he is oblivious, or to interpret the obscure in terms of the obscene.

Our purpose is simply to see if a sober Psychology can elucidate the scientific psychical principles on which the Rosary rests. For the Rosary is so special in character, employing, as it does, two distinct processes, a meditation and verbal prayers, and it has had such wonderful success all over the world that it must needs be most admirably adapted to the psychical and spiritual nature of man.

The Method of the Rosary.

"The Rosary is a certain form of prayer wherein we say fifteen decades or tens of Hail Marys with an Our Father between each ten while at each of these fifteen decades we recall successively in pious meditation one of the mysteries of our Redemption."

This is the definition of the Rosary given in the Roman Breviary.

The Rosary then is a method of prayer. With some people (unable to meditate) it is no more than a form of vocal prayer, they attend to the Hail Marys and Our Fathers which they repeat. With others it is truly a form of mental prayer. For though they duly recite the verbal prayers yet this is to them only a secondary activity, the primary one being a meditation on one of the fifteen mysteries.

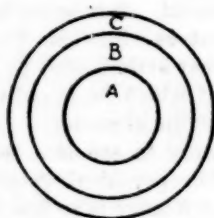
It is a matter of attention. And we may best begin by some examination of this remarkable power of the human mind.

Focus and Fringe.

Let us take a concrete case. A man is seated in his room reading a book, a candle burns behind him, a fire flickers in

the grate, a clock is ticking on the mantelpiece, outside there is the noise of passing cars and the whistle of an occasional train, and the faint strains of a violin from a neighbouring house.

Now all these things are present to the consciousness of the man, though in very different degrees. All together they constitute what psychologists to-day call the Field of Attention, which is often represented by a series of concentric circles.



In the above diagram the whole represents the Field of Attention. The smallest circle (A) is called the Focus and here attention is most concentrated. The next circle (B) the part of the field where Attention is less intense, the next (C) that part where it is comparatively weak, and so on, till we reach the limit of Attention, *i.e.*, those regions of which we are quite unconscious.

Psychologists have disputed as to how many grades (circles) may be distinguished in the Field of Attention, and there is, of course, no very hard and fast division between one grade and another. For our purpose it will be enough to consider (1) that area where Attention is most intense, which we call the Focus, and (2) all that surrounds this area, an indefinite region, a sort of penumbra or twilight, where Attention is ever weaker and weaker as we recede from the Focus, and this we will call the Fringe.

So we have the Field of Attention, made up of a Focus surrounded by a Fringe.

Let us now return to our illustration of the man reading. The subject-matter of the book obviously occupies the Focus of his Attention, while the other things, the candle, the fire, the clock, the cars, the train and the violin occupy the Fringe. These latter are, as it were, in the Antechamber pressing for admittance into the Presence.

Now we have to remember that we are never without this Fringe, though it may and does vary very much both in character and in extent. And here we see what Concentration means. It is the power of ignoring the contents of the Fringe. It is the power of withdrawing as many as possible of the rays of Attention which are normally scattered over the objects in the Fringe and bringing them to reinforce the rays already converged on the Focus.

It would seem that at any moment our total power of Attention is a fixed quantity which we can distribute in either one of two ways. In one way, in Dispersed Attention it is scattered over a wide field and the rays are not much thicker at the Focus than over the Fringe. In the other way, in Concentrated Attention, there are many more rays on the Focus, and many less over the Fringe. Napoleon had this power of Concentration in a remarkable degree. So had Archimedes and Hegel who were able to continue in deep reflection while surrounded by the raging and ravaging of war.

But with most people this is not the case. Their attention is more often dispersed than concentrated. The writer knew a working boy in London who was unable to use a book of prayers because the print, margin and edges of the book continually drew his attention away from its contents. This is, we grant, an extreme case, but it differs in degree and not in kind from the case of the majority of ordinary people.

Now let us suppose that we wish to get someone to concentrate his attention on some object, that is, to keep the object in the Focus of his Attention, of what nature should the Fringe be that it may best serve to this end? It would seem that the Fringe should have two qualities.

First, the contents of the Fringe should be subdued or secondary. They should be of considerably less intensity and interest than the object which occupies the Focus. Otherwise they will compete with the latter, and the person will find himself oscillating between the one and the other.

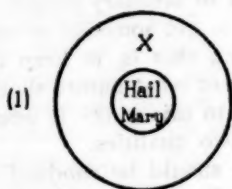
Secondly, the contents of the Fringe should be steady. Our organism is adapted to keep us informed of what is changing rather than of what is permanent. If the clock stops we notice it at once. A teacher of little children found that if the class-room door was opened and shut during the course of a lesson she had to start it all over again.

If we now turn back to the Rosary we shall see how

wonderfully these psychological conditions are fulfilled. We will take the case in which while the prayers are being recited the mind is considering one of the mysteries. Here the mystery will occupy the Focus of Attention and the vocal prayers will constitute the Fringe. The diagram therefore will be as follows:—



Now this is a very strong combination. The Focus is surrounded by a Fringe which exactly fulfils our two requirements, consisting, as it does of the constant repetition of a short prayer. It is subdued in interest and therefore not likely to compete with the mystery. It is steady; for repetition is the antithesis of change. The consideration of the mystery is like a flowing stream, the repetition of the Hail Marys is like the abiding banks. According, therefore, as the Rosary is used as a purely vocal prayer or as a means of meditating we can represent it as follows:—



In (1) the Hail Marys occupy the Focus, and the Fringe is filled by X., *i.e.*, various accidental phenomena due to our situation and surroundings. In (2) the mystery occupies the Focus and the Fringe is filled by the vocal prayers. In (1) the Hail Marys are everything. In (2) they are (practically) nothing, and mean to us little more than our heart-beats or respirations, although, of course, in this latter case the prayer remains a true prayer, a prayer of praise and petition, directed by our original and abiding intention. We

must not imagine that because the repetition is mechanical, it is all machinery, and that any other form of words, significant or not, would do. The intention remains even when the attention is wholly absorbed in the mystery.¹ Moreover, the merit of the Rosary consists, not merely in the fact that it can be used in either one of these two ways, but in that, between these two extremes, it provides an infinite gradation, it has many resting places, according to one's degree of absorption in the mystery, which, as we saw, can extend all the way from total oblivion up to the full power of the Attention of the mind.

But the Rosary has a property more wonderful still. It is this. If a person begins to use the Rosary as purely vocal prayer (provided he have the desire and intention to pass to mental prayer when he finds himself able) the Rosary will, by its very constitution and design, not merely aid him, but one might almost say, impel him on past verbal prayer to meditation. The scientific reason and explanation for this we hope to show below.

Failure and Fatigue.

We said above that the mind needs variety and change. It is agreed among psychologists that it cannot continue to consider any subject or object for more than a few seconds, without seeing something new in it or about it, some new application or aspect, some new deduction or development. Attention is an attitude of inquiry. It asks, What is that? or simply, What? and having received some sort of answer it proceeds to say, What next? And if our mind can make nothing new of the matter it simply means that Attention must be turned elsewhere.

It may very well happen that in the consideration of the mystery the mind will, after a short time, experience failure to find in it anything new and must perforce turn its attention elsewhere. But whither? This is where the Rosary allows for human frailty, it provides the vocal prayers as a second string to our bow. When the mind can no longer

¹ East here agrees with West. These are the words of a Buddhist monk of Mandalay—"Prayer repeated by one who does not understand any of it, e.g., a Pali prayer recited by one who knows no Pali, may have some value, for it keeps the man's mind from evil thoughts for the time being, and also because the man at least *knows that he is praying* and *means* these unintelligible syllables as prayer, and this puts him into the prayerful state of mind." "The Religious Consciousness." Page 316. Pratt.

dwell on the mystery through fatigue to maintain it or failure to develop it, attention can be calmly turned to the vocal prayers till we are ready to resume the meditation.

We can walk again upon the solid earth till we feel able to attempt another flight.

Perhaps here we may venture a practical suggestion. It is that we should resolve at the outset that, as soon as ever we find the meditation to faint or fail, to be in danger of "going out," we should at once turn to the vocal prayers for a spell of rest and change. Such a preformed resolution will often prevent the entrance into consciousness of any of those intense and interesting ideas or images which lie crouching at the portals of our mind ever ready to spring before our gaze.

Introvert and Extrovert.

We now pass on to consider the Rosary from another point of view. The life of everyone has two aspects, one outward, the other inward. He is either intent on the external world made up of other people and things, or he is engaged with his own internal world, his private thoughts, feelings and desires. In the former case his body is employed whether actively or passively, but in the latter case its chief function is negative, to be quiet and to exclude distractions from without.

Now the chief purpose of the Rosary is to get an ordinary person to meditate. But such a person spends most of his life in communication with the external world: he is ordinarily an extrovert. Whereas meditation is an activity altogether within his internal world: it requires him for the time to become an introvert. Let us see how the Church proceeds to effect this turning of the Attention from outwards to inwards.

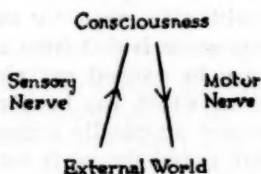
The Church might say to such a man. "Ignore the External World for the present. Give nothing to it. Take nothing from it. Let your mind be like Jericho, that none comes out and none goes in." But such advice would be very hard to follow. We are most of us so accustomed to be continually engaged with the outside world that we cannot suddenly ignore it in this fashion. Indeed, we are doubly in touch with this External World. We receive impressions from it through the senses. We make reactions to it by

movements. So if it is impracticable suddenly to sever connection with all that lies outside us, clearly the next best thing is to place ourselves in such a situation that this External World will (i) give us a minimum of sensory impressions, and (ii) demand from us a minimum of motor response. And this is exactly what the Rosary does. For when saying the Rosary the fingering of the beads, and the saying of the prayers are for the time being the whole of our External World, which has, as it were, shrunk to the size of a bead and the sound of a word.

Clearly this External World is something very different from the expansive and ever-changing one to which we are accustomed.

Let us examine this activity of telling beads and repeating prayers in its two aspects, *i.e.*, as Motor and as Sensory.

As regards the former we see that it makes very small demands on us. Compare it with our normal activity. In ordinary life we are constantly receiving new impressions through the senses and making suitable movements in response.

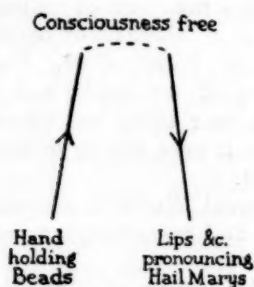


We see from the diagram how matters work. An impression from the External World is received through the sensory nerves and comes up into the Brain and so into Consciousness, which after due deliberation orders a suitable movement in response which is effected through the motor nerves. And this process is constantly going on.

Consciousness is like a person at a telephone, the sensory nerve-end in the Brain corresponding to the receiver and the motor nerve-end to the transmitter. And Consciousness is continually engaged in considering the nature of the response or reply that it shall make to each particular message or impression as it comes in. Consciousness is kept busy.

But in the Rosary this is avoided. It is as if we short-circuited the brain centres (sensory and motor) as in effect we do. This is shown by the dotted line in the next figure. It

is also, as if we made the receiver of the telephone itself answer through the transmitter.



The explanation is this. The sensory nerve represents that which goes from the fingers holding the beads to the brain. The motor nerve, that which goes from the brain to the muscles, controlling speech. What we have done is to give general instructions to these centres of the brain to the effect that when one reports the impression of a large bead the other is to respond with movements for an Our Father, or a Hail Mary if the impression is that from a small bead. This simple instruction can be carried out almost without presence of consciousness, which has been replaced by habit. The movements become practically automatic and the important result is that consciousness is set free, and can be applied to something quite different, viz., to meditate on a mystery. It is as if consciousness represented the Government and the habit represented the Civil Service. And the Government having decided on a fixed policy is able to leave the matter entirely to the Civil Servants and itself be free for other and higher work.

And having shown that this External World with which the Rosary provides us demands hardly any effort *from* the mind, it has now to be shown that it brings little *to* the mind. This is very evident. The constant repetition of a short formula furnishes the mind with sensations which are as uniform and unchanging as they well could be. But the mind by its very nature is ever looking for something new; while this process supplies it with something ever the same. Clearly the mind must turn elsewhere to find that variety and diversity which is its very life. And as it cannot find

it in the External World (as thus constituted) it proceeds to find it in the Internal World. The Rosary almost forces us to meditate.

The sensationalism and restlessness of every-day life are but the exaggeration of normal features of the outward existence. The Church might have said, "Concentrate on this mystery. The rest of the world is uninteresting to you." But such a command would be calculated to produce an effect the very opposite of that intended. If you tell a person to ignore a thing he generally begins to attend to it, if only to see how he *may* ignore it.

But the Church proceeds in a better way. It causes a man to sink into an activity in which the External World is bound to "*seem uninteresting to him*,"¹ and so he will tend naturally and of his own accord, to turn to the Internal World and dwell on the mystery which the Church has already suggested to him. It is as if the Church had set a man to traverse a cloister on one side of which were ten uniform pillars (representing the Hail Marys) and on the other a large and beautiful painting of one of the mysteries of our redemption.

Mind and Body.

We said above that when there was established the habit of saying the prayers according to the impressions of the beads, then consciousness was freed from the task of supervising this operation (except in a very slight degree) and could therefore, as it were, withdraw in peace to consider the contents of the mind. Nor was it attracted or enticed away from this occupation by representations coming from without as these consisted in constant repetitions and were therefore monotonous and uninteresting.

But this withdrawal is not merely from the external world but from the "senses" through which we are in contact with it, and from the Body in which they are situated. And though this withdrawal of the mind may be far from complete it is yet very important as it can by practice be developed. Indeed it is probably easier to increase than to initiate.

Now it is not much exaggeration to say that in the Rosary there are two separate processes, the contemplation of the mystery which is an activity of the mind (with a minimum

¹ Freud. "Group Psychology and the Analysis of the Ego." See p. 97.

of co-operation of the Body) and the saying of the prayers which is an activity of the Body (with a minimum of co-operation of the mind).

It may be true even to say that the one is an activity of the mind with a minimum co-operation of the *brain*¹ and the other an activity of the brain with a minimum co-operation of the *mind*. At any rate the actions of the mind and of the body from a practical point of view (we do not say actually) are parallel rather than interacting. Very little passes from mind to body or from body to mind.

This fact, that the Rosary aids us in withdrawing the mind from the bodily senses, is of interest when we observe that such a withdrawal when developed is a marked characteristic of the higher forms of prayer. Thus, the bodily effects of the mystical union are said to be (i) that the senses have little or no action, (ii) that the members of the body are motionless, (iii) that respiration almost ceases. The Rosary evidently prepares us for higher things. With regard to (i) what we have already said is enough. In respect of (ii) it is clear that the Rosary's rhythmical action has a great effect in calming and controlling the jerkiness and jumpiness so often characteristic of the human organism. In relation to (iii) we can but point out that there is a very close connection between Respiration and Attention. We commonly speak of "breathless attention." Indian ascetics undergo most careful breathing exercises to aid concentration. The repetition of the Hail Marys must tend, we think, to make breathing fairly regular.

Reaction and Relief.

Some psychologists say that all Impressions on the Human organism tend to come out sooner or later in movement of one kind or another. This movement may be co-ordinated and controlled, or it may be diffused or dispersed. It may be an intelligent speech or a purposive action, it may be merely a wriggle or giggle. If, therefore, the impressions we have received have been intense, reaction will be a relief. If we are in a state of emotion it will be natural to give vent to it by movement, the very word e-motion shows that. So that very often Action, so far from being an effort, will be a relief.

Now William James has pointed out that persons striving

¹ Brain here is the physical organ.

to keep their Attention on a difficult subject will often pace the room, or jingle their keys, or drum their fingers. . . The effort of concentration causes too much excitement and, if there is no outlet, this will interfere with the process of reflection: it will swamp or smother it. So it is said that Sir W. Scott got to the top of his class by cutting a button off the coat of a rival boy, who was thus denied his usual outlet.

We can now see that the motor outlet provided by the Rosary is an excellent exit for such superfluous nervous excitement. But it may do more. William James says it seems to be a universal law that incidental stimuli tend to discharge through paths that are already discharging, rather than through others which are not. If this be so, then this activity (the fingering of beads and saying of a prayer) serves to carry off other miscellaneous impressions which might otherwise disturb and distract us in our meditation.

Rhythm.

All nature seems to be Rhythmical. Certainly it is, a marked characteristic of human life. Effort and rest, sleeping and waking, exaltation and depression, dryness and devotion are but a few examples of this phenomena. The very mysteries of the Rosary themselves illustrate it. First Joy then Sorrow, both of which are resolved in Glory. And in the devotion of the Rosary a very important factor is the Rhythm, due chiefly to its element of repetition, which stands (as it were) between poetry and prose.

Let us note down the chief processes (physical and psychological) which are in progress during the recitation of the Rosary.

1. Meditation on Mystery.
2. Repetition of Hail Marys.
3. Breathing.
4. Circulation (heart and pulse).

We observe that 2, 3 and 4 are all Rhythmical actions. But the same is true also of 1, the Meditation. For it is an established fact that Attention goes in pulses, it is rhythmical. Perhaps we may liken these four rhythms to different levels of some liquid, (1) being the surface and (4) the deepest. It is plain that the wave on the surface will be influenced in the first place by winds (which represent psychological forces) but in the second place it will be influenced

very greatly by the nature of the rhythms which underlie it.

We can see the wisdom of the Church in choosing an activity that is rhythmical in character, viz., the repetition of the Hail Marys, to intervene between the purely physical ones of Respiration and Circulation and the purely psychical one of Meditation.

The rhythms of these four processes will clearly be of different wave length (measured in time), but if there is a harmony between them the result will be sweet and satisfactory. If, however, process (3) for example was non-rhythmical the total effect would be that of a rough or "choppy" sea.

Some words of Professor Stout may here be of interest: "In rhythmic movements the same adjustment is repeated at regular intervals, so that it is possible to prepare for it beforehand. So waste of energy is avoided. . . . Concurrence in Rhythm between two distinct and simultaneous processes greatly facilitates both. Each process is not only facilitated by its own rhythm, but also by that of the other and the result is often intensely agreeable. The best instances are dancing and music."

The influence of rhythm in ordinary life is as yet little understood but it is probably very great. It is closely connected with what we call mood. Song writers say that though there are people who cannot properly appreciate melody or rhyme, yet there is no one without some sense of rhythm.

We all know what Mark Twain said about the tram ticket: and there is no one who does not know what it is to have some rhythm "running in one's head."

Rhythm has much to do with friendship—and its opposite. People who "get on our nerves" are those whose rhythm is incompatible with ours. They are up when we are down, and in when we are out, so to speak.¹

The Will to Meditate.

It seems easier to control the body than the mind. It is easier to make ourselves do something than think something. And so in prayer, the higher we go the less is prayer directly under the control of the Will. Thus vocal prayer is alto-

¹A writer in the English Review on "Joseph Conrad" says, "When he was well there could scarcely have been a person easier to get on with, provided that, so to speak, the undulations of your mind kept pace with his."

gether under the power of the Will. Meditation is less so. Contemplation (strictly so called) is not under the Will's power at all.

Hence we see that in associating mental prayer with vocal prayer the Church has brought the former much more under the control of the Will. Instead of saying merely "Think about this," she says, "Think about this, but at the same time do that." For the Church knows that the doing will aid the thinking.

First of all we see that when a person has said the Rosary a number of times an "association" has necessarily been formed between the two processes, between the Meditation on the mystery and the Recitation of the prayers.

Everyone knows what it is to have many such associations. A certain tone of voice will bring to mind the visual image of someone who has spoken.

Now Association is the unique faculty of intelligence. It is the power of forming more or less stable combinations between two distinct psychical states. And philosophers, following Aristotle, have enunciated certain laws to which it appears to conform.

First there is the Law of Contiguity, which is expressed as follows:—Whatever two states have co-existed in consciousness, whenever one is presented anew it tends to bring the other with it. So we may suppose that the repetition of the prayers will tend to bring to mind the mysteries.

Secondly, there is the Law of Resemblance, which states that any state of consciousness whatever tends to recall states which are in any way like it.¹ This also applies. The Meditations are about the sacred persons, Jesus and Mary. The prayers contain the names, Jesus and Mary. Indeed the constant repetition of these names must echo down the valleys and into the caverns and crevices of our minds and bring forth memories which probably never would have responded to a mere fiat of the Will. How often when we wish to enrich our mental image of a person, we find ourselves softly and almost unconsciously repeating his (or it may be her)

¹ There is an interesting case mentioned by Carpenter. A retired military officer after much effort had broken himself of the habit of swearing, which he used to employ freely when engaged on certain professional duties. But it so happened that after some time of retirement he was recalled to a spell of military duty and his friends now noticed that automatically and at once he also resumed the bad language, though curiously enough afterwards he was quite unconscious of any lapse from his good resolutions.

name to ourselves. We can claim, therefore, that the repetition of the vocal prayers helps to bring the Meditation more under the control of the Will. It is always easier to begin to sing a song after a few bars of the accompaniment have been played.

The Basis in the Body.

If the meditation is the flower, the repetitions constitute the roots. And this habit of reciting ten Hail Marys, etc., has a physical basis, for such habits are due to pathways in or through the nerve centres. It is worth while to consider the contrast between an Idea and a Habit, between what a man does and what he thinks, between Belief and Cultus.¹

First we see that, of the two, Habit is generally much more difficult to change. The reason for which is doubtless that habits are usually formed very early in life, they precede explicit beliefs and ideas, and it is also due to the fact, just mentioned, that they have a physical basis.

Höfding mentions an interesting case of this kind. People at a certain church were accustomed always to bow when passing a certain place on the wall: no one knew why. At last one day during cleaning operations there came to view a painting of the Blessed Virgin Mary at that spot.

So does habit survive, though its *raison d'être* had ceased to be known or even to be.

It is the same with the Catholic habit of reciting the Rosary. A Catholic may neglect the exercise, he may lapse from the Faith, he may even abandon it, that is the "mysteries" may be doubted or denied but the basis of the habit remains—in some cases even the habit itself. Like a river bed, though dry; like a railway track, though rusty, it lies embedded in his system, ever ready to be used again. Such a habit will always tend to delay a man's departure from Religion and also to facilitate his return.

Conclusion.

We have here set forth, in a very fragmentary way we fear, the bearing of certain modern psychological views on the great religious devotion of the Rosary.

A. G. HERRING.

¹ "The Religious Consciousness." See p. 86. Pratt.

MODERNISTS IN COUNCIL

THE Modern Churchmen's Union held its twelfth Conference this year at Oxford and took as the subject of its deliberations the wide topic of "*The Faith of a Modern Churchman*." The writer was present throughout the Conference and he gives in this article some of his impressions and reflections on what he heard during the week. There appeared to be between 300 and 400 members of the Union attending the meetings, about 65 % being women. Of the men present, some 70 % were obviously clerics, but possibly a number of those who appeared to be laymen were clerics in mufti. Modernists as a body have no special devotion to the Roman or the Cuddesdon collar.

In estimating the general mentality of the gathering the correspondent of the *Church Times* noted that: "there was a tendency to applaud mildly any statement which an ignorant person might possibly think 'shocking.'"

I frankly confess, at the risk of being dubbed "an ignorant person," that there were many things said by speakers at the Conference which were "offensive to pious ears" and the Conference of 1925 was not far behind the Cambridge Conference at Girton of 1921 and the Oxford Conference of 1924 in this respect.

It may be well, in order to present a more complete conspectus of the Modernist Creed, to remind my readers that at Girton the Godhead of Christ had been definitely rejected. With regard to the Personality of Our Lord, the Lady Margaret Professor of Divinity at Cambridge, had declared, without provoking dissent from the Conference, "We must absolutely jettison the traditional doctrine that His Personality was not human but divine," adding: "I do not for a moment suppose that Jesus ever thought of Himself as God." Dean Rashdall asserted at the same gathering: "Jesus did not claim divinity for Himself." The words "Son of God" are used by Modernists of the type of Dr. Major, the Principal of Ripon Hall Theological College, merely in a metaphorical sense. He said: "Christ did not claim to be the Son of God in a metaphysical sense such as is required by Nicene theology (*i.e.*, the Creeds). . . . He claimed to be God's Son in the moral sense, in the sense in

which all human beings are sons of God, *i.e.*, as standing in a filial and moral relationship to God and as capable of acting on those moral principles on which God acts." Ignorance has been attributed to Christ by all the theologians of the Girton Conference who dealt with the consciousness of Our Lord. He was regarded as having no prophetic knowledge of the future nor any more knowledge of the facts of Natural Science than a Jew of His time and country would be expected to possess.

"He believed that the end of the age was at hand." "Our Lord entertained some expectations about the future which history has not verified," is Dean Rashdall's conclusion. This "ignorance" of Christ is the starting point for Modernist theology of the Incarnation. In a word, Our Lord was "a perfectly human, non-miraculous Christ."

The Oxford Conference of 1924 had been devoted entirely to the subject of "The Natural and the Supernatural." It decided definitely against the miraculous. Never, in all its history, had the Creator intervened miraculously in His Creation. Many of the lecturers strove to prove that such intervention was unworthy of God, some that it was beyond His Power, but none defended the truly miraculous nature of anything which can be accepted as historical. When, then, "The Faith of a Modern Churchman" was selected as the subject matter of the 1925 Oxford Conference, the Modernists approached their task with some very fundamental denials of Christian dogmas already formulated and accepted: Christ is not God: He was not Omnipotent nor Omniscient: There is no difference between natural and supernatural.

The most radical of American Modernists concludes from the limitations set to Christ's knowledge that: "the religion of to-morrow will assuredly have much to say as to conduct: but it will have to work out its problems in its own way, not by trying to find a short cut to their solution in the teaching of Jesus or anyone else" (Prof. Kirsopp Lake, "Hibbert Journal," October, 1924). My readers will recall the words of a Modernist Anglican Bishop concerning divorce, in which he declared that had Christ been able to foresee modern conditions, He would presumably have spoken differently on that important matter of conduct.

"Why we believe in God," and "What we believe about God," were the first papers, read after Dean Inge's Presi-

dential address on "Faith and Reason," and they revealed the Modern Mind at grips with Natural Theology.

It is remarkable that Modernism, which is so akin to rationalism, should contemptuously shelve the solid arguments of Aquinas and should build its belief of God's existence solely on the insecure foundation of the argument from religious experience. Faith is represented as a venture: it begins as an experiment and results in an experience of God. This sums up, I think fairly, the Modernist's reason for being a Theist. Those rational proofs which are found so clearly and convincingly set forth in Catholic apologetic works, such as, for example, Father Joyce's "Natural Theology,"¹ were not refuted. They were simply ignored.

Throughout the Conference there recurred this same appeal to "experience." It was the conclusion of Dean Inge's introductory lecture on "Faith and Reason." The lecturer claimed that believers are led "to a reason above rationalism; spiritual things being spiritually discerned by faith." "The ultimate values which religion called the attributes of God," said the Dean, "were the objects of faith. An appreciation of these ultimate values was given intuitively."

Dean Inge reminded his hearers that "they had discarded the two infallibilities, the infallible Church and the infallible Book." This was one of the sentences which was easily grasped by the rank and file of the audience, and it was at once applauded.

As distinguished from the knowledge of Science, Dean Inge would make the knowledge of religion come through a peculiar faculty, "born rather of the heart than of the head, a faculty of religious intuition." Thus Faith, for the Modernist, does not "come by hearing" in the Catholic sense. It is not the acceptance of a truth from an external teacher who is recognized as speaking to us with God's authority, but it is an interior experience bringing us into direct touch with the Spirit of God, immanent in our souls, which Spirit is intuitively discerned by the soul of the believer. "Go and *teach*: he that heareth you, heareth Me, he that despiseth you despiseth Me," are words that have no meaning in the genesis of a Modernist's belief. There is no intelligible division of the Church into *Ecclesia docens* and *Ecclesia discens* in its theology. There is no room for childlike docility in its critical attitude towards revealed

¹ Longmans, 1923.

truth. It thus lacks the very first requisite for "entering into the Kingdom of God."

The danger of thus setting aside both reason and external authority is manifest. There is left no external criterion of truth: a vivid subjective experience is the last word in evidence and it compels conviction. Surely the Dean's knowledge of the history of all that is grouped under the comprehensive phrase, "religious experience," should have warned him of the danger of setting "intuition" as the final basis and source of the assent of faith. There is hardly a "freak" religious system in the history of pseudo-mysticism which has not claimed the vividness of its founder's "religious experience" as proof of his message. Probably no Modernist present at the Congress has had any experience as vivid and compelling as those hallucinations on which Joanna Southcote or Joseph P. Smith of Salt Lake City, relied in proof of the revelations they passed on to their devout followers. The writer once heard a sincere young Mormon missionary declare, with the expression of an inspired prophet, "Were I to doubt that the testimony was given by the Spirit to Joseph P. Smith, of Salt Lake City, in the year '58, were I to doubt that, I should be committing the sin against the Spirit of which it is written that it shall be forgiven neither in this world nor the world to come." There are examples in plenty from the past which discredit experience as the purely subjective criterion of religious truth. And there are already indications that the Science of the future will take all the cogency out of this "intuition" theory and will sweep away the insecure foundation on which the Modernists' faith is built. The New Psychology, with all the assurance of youth, is already proclaiming that "religious experience" is valueless to establish proof of an object of worship distinct from the worshipper's mind. "God," it tells us, "is but the figment moulded from elements dug from the mine of 'the subconscious'—merely a 'father-complex' devoid of objective reality." Modernists are not unaware of this danger, but they do not seem to guard against it. Thus, in the 1924 Conference we were told:

There is impending at the present time another great conflict which, I think, will be a great deal more severe than the conflict a generation ago (between biology and religion)—a conflict between religion and psychology. . . . Questions are raised, for instance, as to the ulti-

mate sources of our beliefs in religion and ethics. The kind of questions raised are these: Whether prayer is anything but auto-suggestion; Whether God is not merely a projection of a "father-complex"; Whether religion itself is not an infantile attitude towards life, a *neurosis*; Whether belief in an after life is not simply a belief encouraged by those who are incapable of meeting their responsibilities in this life.

The only answer given by the Conference to the question, "Why we believe in God," was one which made Theism "unrational," and left it exposed to the refutation of the New Psychology.

When the Vice-Principal of Ripon undertook to reply to the question, "What we believe about God," he did so without employing any of the reasoning which has proved God to be Infinite, Omnipotent, Omniscient, Omnipresent, and he evidently found himself unable to justify the application of these adjectives to the God of Modernism. "The use of the term Omnipotent should be dropped," he said. "It was a relic of the time when God was chiefly used for military purposes." God is Love, God did not "stop the war"; hence we must conclude that He was *unable* to do so, and must give up calling Him Omnipotent! Since the Bible recorded God as intervening in war on behalf of His chosen people, and since He had not intervened in modern warfare, Mr. Bezzant said, "the only way in which these difficulties could be met was for Churchmen to say frankly that biblical stories of cataclysmic interference with the natural order were in some cases dramatic interpretations of natural events, and in others were not history at all, but myth." Though Vice-Principal of a Theological College he does not seem to esteem highly the science of theology. He deprecated the use of metaphysical terms in describing the attributes of God as being "either unworthy or requiring so much interpretation to be intelligible." "We are," he said, "overburdened with such language to-day and theology is largely a science for the explanation of terms which do not mean what they appear to say." So "Omnipotent" must go, because God did not stop the war: "Omniscience" must go as it cannot be reconciled with human free will. "Omnipresent" is objected to, as suggesting a "God everywhere present like a finely-diffused gas or ether, and lent itself too readily to Pantheism of the lower kind." "God is Love" is the only

predication that Modernism is prepared to cling to, and any other attributes which the finite human mind finds a difficulty in reconciling with this description are denied to be divine. The lecturer particularly objected to the conception of God which resembled that of a Judge of Assize and, by a step of reasoning which we fail to follow, declared that: "the overwhelming justification of the doctrine of Evolution, together with what we might reasonably regard as the end of human life upon earth, has rendered the old idea of Judge and judgment unreal." The "religious experience" criterion was applied in the final declaration that: "What we believed about God was least inadequately represented by saying that He was the reality in which our highest ideals of wisdom, love, righteousness, beauty and truth had their ground and being."

There is truth in this *if* we presuppose the existence of God as already established by rational proofs: otherwise the conclusion is exposed to the attacks of the New Psychologists as we have shown above.

Mr. Bezzant is both too anthropomorphic and too anthropometric in his approach to the knowledge of God. His attitude towards Natural Theology is shown in the following passage. "It seems to Modern Churchmen, in approaching the problem of the being and the nature of God, that authoritarian and traditional lines are more than usually barren. We meet with a vast store of learning and speculation characterized by an amazing ingenuity, but which leaves the foundations of the matter untouched, inasmuch as we feel that it is largely an artificial creation, designed to support dogmatic positions which, as a matter of history, had originally been formulated on much less data than we possess to-day."

It is thus that the Modern Churchman would discuss the "Summa" of Aquinas! But the "data" on which Natural Theology is built up, have not been added to by any discovery of science and are substantially the same to-day as were available in the time of St. Thomas or even St. Paul. "The invisible things of Him since the creation of the world are clearly seen," and "the Heavens are telling the glory of God" not less eloquently since the days of Galileo!

So much for the Natural Theology of the Modernist Conference. It left us less valid reason for belief in God's existence and it did nothing to extend our knowledge of the perfections of the Creator.

Turning next to the subject of the ethical ideals of Christianity, one found that here again the "Ipse dixit" of Christ was not generally accepted as authoritatively establishing a standard. One paper elicited an expression of vigorous dissent from several speakers. A layman, Dr. Douglas White, quite obviously disapproved of the Sermon on the Mount as laying down an unpractical ideal. He declared that a man who literally carried out Christ's exhortation and "turned the other cheek" "would be not merely despised but actually despicable." The *Church Times* summed up this paper by describing it as a "popular interpretation of the Christian ethic in terms of British public school morality." Professor Sorley, on the same topic, tried to detach the underlying ethical principles from the particular precepts of Christ. He thought that the Quakers had essayed, more than any others, to express the Sermon on the Mount literally in their lives, but he noted that they were not unsuccessful business men and at times wealthy bankers. Modernists are at a disadvantage in understanding the "Ethic of the Kingdom" in that they regard the religious state as unethical, and also fail to make any distinction between counsel and command in Christ's teaching. Acquaintance with the lives, ideals and motives of, e.g., the Little Sisters of the Poor, might have given the lecturers a key to the puzzle which remained unsolved at the Conference. Asceticism recognizes a "better," while it does not condemn what is good. This fact was not recognized by the Modernists, who only seemed to see in Christian asceticism a pessimistic Manicheism.

The Rev. J. Hardwick read a paper on "What we believe about the Nature of Man." The lecturer had contributed to the previous Conference the most radical rejection of miracle and of the true supernatural. He had said: "We need to disencumber our religion of this incubus of the supernatural—or rather of the dualism between the natural and the supernatural."¹ For him the "supernatural," if retained at all, is only to be used to describe "the higher qualities of existence such as life, and mind" in opposition to the lower and merely physical levels. Approaching the subject of man from the evolutionary standpoint, and apparently accepting much of the New Psychology's teaching, Mr. Hardwick was frankly pessimistic.

"Modern psychology," he said, "has no illusions about human nature. It regards human nature as having its roots

¹ *Modern Churchman*, Sept. 24, 1924, p. 392.

not merely in the soil but in the dunghill. The Freudians would have startled an optimist like Pelagius." There was no "fall of man," but a rise, and the misery and unrest in mankind was due to the incompatible elements which human nature had inherited from different stages of evolution. A sense of religion resulted because of this conflict in human nature and from man's feeling of inability to cope with it alone and unaided. Animals, he said, needed no religion because they were equal to the demands made upon them by life. In the case of man, "religion was the symptom of creative *malaise*."

We must face the fact [said the lecturer] that Christianity is a pessimistic religion. Its view of man is that, apart from God, he is impotent, insignificant and in effect, nothing. The humanistic revolt against theological pessimism has resulted in pessimism equally profound. The fact that man *has* climbed, that individuals appear in history who lift their contemporaries to higher things, is a sign that man is not utterly alone. Such super-men as have appeared in history "enable us to believe in man, and *are the only grounds of our believing in God*, because they serve as evidence that the creative process, which has produced man out of the animals, is striving at any cost to produce out of man an entirely new quality.

The only consolation, then, to be deduced from man's restlessness is to be got from regarding it in the light of a creative process.

A correspondent in the *Morning Post* voiced what must be the feelings of non-Catholic readers when he wrote of the Conference: "One might well ask for what purpose is the Conference of Modern Churchmen? To be mere specialists in doubt and make a fine art of dull grey pessimism can hardly be the mission of men called to minister in the Christian Church."

This dismal picture of Man's Nature was followed by one on "Man's Needs," and here, I am glad to say, man's need of God was admitted and dwelt on. "Thou hast made us for Thyself and our hearts are restless till they rest in Thee," expresses too clear a truth to escape the notice of any mind that has got beyond materialism. "Man's Hopes" were dealt with by Rev. W. M. Pryke, and his was one of the papers which especially revealed the barrenness of the Modernist "Faith." Our Lord was said to have inherited

His eschatological teaching from Judaism—and hence it was not binding on the Christian believer! The fact of immortality was the sole bit of information about the “life after death” which Modernism imparts; and if we accept the conclusions of Professor Kirsopp Lake, the immortality is “personal” without being “individual.” In his Ingersoll lecture on “Immortality,” the Harvard Professor insists that all individuality is filtered out at death: “personality” survives, but not “individuality.” Can *I* or *you* or even Christ Himself be said to survive in such a philosophical theory of immortality? Is it not indistinguishable from a pantheistic conception which would make individual lives but ripples on the surface of Reality, smoothed out at death and returning to the unruffled calm of Eternity after their brief individual existence in Time?

Professor Bethune-Baker's paper on “Why we believe in Jesus Christ” contained much that was admirable, but here once again the proofs on which Catholic Apologetic is founded gave way to the “Argument from Experience” which we have criticized above. Taking a striking utterance of our Lord's he said: “I do not believe it is true because Jesus said it or from any authority from without. I believe in Jesus *because* He said it. That is, I believe Jesus because He echoes my highest ideals and experience.”

It is hard to see how Modernists can logically claim that our Lord is the last and final “Christ.” It was not made clear that our present “value judgments” are necessarily final, and Modernists judge Christ by their own ideals—which admittedly He transcends. For them, He is not God incarnate in the sense in which He is God for us Catholics. It is hard to see how, on their evolutionary principles, He can be accepted as the final, absolute and best that “is to come.” They ought, if logical, to be ever ready to find, as the world evolves, other and better Christs, more perfect revelations of God in humanity. Belief in Christ is not, for the Modernist, dependent on traditional belief in the historical accuracy of the Gospels. “Our main reason for believing in Him is our experience of life itself.” *What* they believe about Him was settled, as we said above, at the Girton Conference of 1921. It was then decided that, though He was “very man of very man,” He was *not* “very God of very God.” “None of the doctrines of the Fall of Man, Atonement, Hell and Heaven are credible to-day”—and so a Redeemer is not needed!

Miss Maud Royden was undoubtedly the most eloquent speaker who addressed the Conference. She was, too, the only one who seemed patient of mystery in religion. Her experience of Christ had been so often justified in the event, though at first she had felt shocked or repelled by some point in His teaching that she declared herself ready to trust Him in all the things that seemed to her still too puzzling for her present spiritual discernment to resolve. Not any miraculous event—she expressed her disbelief in His Virgin Birth—but His own Nature, His moral stature, proved His Divinity. Here once again it was not made clear why Christ should not be merely regarded as a "super-man"—to be followed by other and more perfect Christs in the future.

I have no space for lengthy comment on the papers answering the question, "Why we are members of the Church of Christ" and "Why we are members of the Church of England." The first question naturally led to a description of a Church which would include those who disbelieve nearly every article of the Christian Creed. Dr. Major had sketched such a re-united Church in the *Modern Churchman* (January, 1925). He speaks of

A vision of a Catholic Church which is ready to include all who wish to be comprehended in it, whether Quakers, Unitarians, Romanists or Christian Scientists. Such a Catholic Church is needed if we are to have organic unity: for Christian experience has proved and is still proving that while some Christians need dogmas, others find them detrimental to their spiritual life, and that is equally true of Sacraments and regulations. . . . Hence the Catholic Church of the future will demand neither dogmas nor Sacraments as essentials of membership. She will substitute "Amo" for "Credo" in her formularies.

The *pièces de résistance* of the 1925 Conference were clearly the papers on the Sacraments by Dr. Major and Bishop Barnes. The latter was received with tumultuous applause on rising to read his paper on the Eucharist, the members of the Conference evidently wishing to show their disapproval of the letter of the Anglo-Catholics addressed to the Archbishop of Canterbury a short time previously in which they protested against Bishop Barnes' association of the word "magic" with his condemnation of the Catholic belief in the Real Presence.

Dr. Major and Bishop Barnes agreed in this, that the Sacraments were introduced into the Church by pagan converts from the "mystery religions" in the first century of its existence. They suggested that Christ would have been equally astonished had He been told that His disciples would use the rite of Baptism or that the simple farewell meal taken with His friends the night before He suffered would be made the Sacrament of Holy Communion or the Sacrifice of the Mass. Sanctifying grace as a spiritual reality does not exist for Dr. Major, and he made it clear that he believed that no change takes place in the soul of a child that is baptized, just as none takes place in bread and wine that are consecrated.

In answering the question "Why we value the Sacraments?" both Dr. Major and Bishop Barnes agreed in stating that, in spite of their origin from the mystery cults of paganism, the best religious experiences of Christianity had been associated with them in the past. God had made use of them because of their psychological efficacy in producing religious experiences. True to his psychology, Bishop Barnes warned his hearers of the danger of too frequent reception of Communion as tending to make its sensible effect less, in proportion to the frequency of its reception.

The theology which teaches that Sacraments produce their effects *ex opere operato* was inaccurately described and then condemned as unethical, being an appeal to magic.

These papers on the Sacraments completed the formulation of the "Modern Churchman's Faith." Taken in conjunction with the Girton Conference of 1921 and the Oxford Conference of 1924, we have now enough data to enable us to realize how completely the faith expressed in the Christian Creeds has been abandoned by Modernists. The consistent Modernist, who is true to his principles and courageously logical in following them to their conclusions is, at best, a Unitarian. It is not long since Professor Kirsopp Lake, in the *Hibbert Journal*, convicted Dean Inge of undue credulity for still retaining the beliefs he holds to-day.

On the last evening of the Conference papers were read by Professor Percy Gardner and Sir Arthur Hort on the question, "Are Modern Churchmen dishonest?"

The latter contented himself with an apology for his religious views and incidentally revealed his dissent from many of the denials that Modernism has laid down.

One member of the Conference remarked to the writer:

"Why, he is *very* orthodox," and a tone of disappointment was to be detected in her voice! Professor Gardner's paper was a plea for the recognition of the intellectual sincerity of Modernists, who did not allow themselves to be withheld by tradition from accepting what they regarded to be the conclusions of present-day criticism.

Throughout the Conference I was impressed by the appearance of this intellectual sincerity in those who read the papers. Mistaken and misguided, they showed how easily men may stray from "the straight path," once they relinquish the guidance of God's own authenticated messenger to men, His Church whom He has endowed with infallibility, to whom He has given His Spirit of Truth to abide with her for ever, and with whom is Christ Himself "all days, to the very end of the world." Modernists boast of their rejection of the infallible Book and the infallible Church. They declare themselves freed from subjection to any external teaching authority, but it is evident that the rank and file of the Conference relied upon their deans and professors as absolutely as if they had inherited the infallibility which they denied to Church and Bible. This is but natural, for it is a human instinct to follow a teacher. It is consistent, I believe, with a certain intellectual sincerity.

But when one is confronted with the question of the morality of uttering the solemn word "Credo, I believe," when the clergyman is perfectly clear that "I do *not* believe" is the true expression of his mentality, no valid justification can be found for the untruth.

Modernist clergymen are making the sacred words of the Creed as meaningless as a mere password to the pulpits of the Anglican Church, which still keeps the Creed in its liturgy and still professes to teach it, in Christ's name, to its people.

A generation of servant maids *lied* at the bidding of their mistresses before the convention was accepted that their "*not at home*" was non-committal as to the fact it expressed. The Creeds of Christendom have not yet, by common agreement among Christians, been degraded to the level of a servant-maid's "not at home."

Had Modernist methods been known and approved among Catholics in Elizabethan days, the Jesuit Campion might have escaped death by the formal recitation of the Oath of Supremacy, accompanied by some mental reservation, such as Bishop Lawrence of Massachusetts suggests for the easing of a Modernist clergyman's conscience. "There are," he

says, "we all know, clergymen, a number of them, who find it difficult, if not impossible, to accept the doctrine of the Virgin Birth. Inasmuch as the two Creeds stand for the essentials of the faith, and as *for them* the Virgin Birth is not essential, I am clear that *with an honest heart* they may join in the recitals of the Creeds."

Surely such an evasion exemplifies a subtlety of mental reservation and duplicity which ill-informed Protestant bigotry might believe to be the peculiar possession of Jesuit casuists! Sooner than employ such methods, the Jesuit Campion went bravely to the gallows, and Campion Hall stands to-day in Oxford to honour his glorious martyrdom for truth. It would seem that Modernist clergymen have adopted the immoral principle that "the end justifies the means," and their untruthfulness in uttering the Creed is glossed over, "justified" because its recital is a necessary condition to their admittance to Orders in the Anglican Church.

One final comment on the Conference will conclude this paper. All Modernists speak reverently of mysticism. The name of Baron von Hugel was mentioned more than once at Oxford during the meetings, and it was always received with warm applause. But the mysticism about which von Hugel wrote so well was the mysticism of Catholic saints whose religious experience was born of a faith that rested on the rock-foundation of Church authority and was ever brought to the test of its coherence with the dogmas of the Catholic Church. "Religious experience," apart from that authority and unrelated to Catholic dogma, is ever subject to error. The "Faith of Modern Churchmen," as formulated at Cambridge and Oxford, is one more instance of the danger of rejecting Christ's own method of communicating His revelation to men. Modernism is a "high-brow" intellectualism. It is utterly remote from the spirit of child-like docility which Christ laid down as an essential condition for entry into His Kingdom. Christ canonized the faith of a child who accepts trustfully the word of its teacher and He rendered such trust rational for learned and simple alike when He guaranteed His Church's infallibility in faith and morals.

FRANCIS WOODLOCK,
September 12th.

IS BRITISH INDUSTRIALISM DOOMED ? II.

FROM the foregoing outline¹ of our present economic position, simplified to the point of dullness for the sake of perfect clarity, we have seen that an industrialized England has no future. We have also glanced at what indeed is too painfully evident to need proof, that of all types of society ours is the most readily overthrown by stresses within or without. It remains to outline in equally general fashion and by way of remedy three things; the nature of the change to be made, the mental and material equipment in hand, and, what is more of a personal view, lines on which that change may best and most safely be attempted.

First then, as to the nature of the change. It is vital to realize that a change from the present industrialism is of obligation and not of choice, that it is forced on us by the operation of principles which we cannot control. In the last paper, although I did not conceal an opinion that industrialism is both unstable and iniquitous, no attempt was made to stress the latter aspect because it was strictly irrelevant, except that injustice of its nature brings retribution. Were our capitalist society admirable in its effects, we must still change it or be overwhelmed. The many arguments, consciously or unconsciously biased, which are adduced to oppose a change, all miss this point. Mr. Chesterton, writing recently on this very subject,² quoted with his usual humour and appositeness the exclamation of Stevenson's Captain Wicks. "Safe! of course it's not safe! It's a beggarly chance to cheat the gallows!"

There is no reason at all, however, why the prospect of an abandonment of industrialism need dismay anyone, provided measures are taken in time. The best, most just and most logical substitute is "Distributism." Now it is true of "Distributism" as of no other solution, that the change must be detailed and slow. It alone excludes the sudden shock which might prove fatal. Industrialism has failed

¹ See THE MONTH, September, 1925.

² "G.K.'s Weekly," June 20th.

to bring happiness to the poor, and has so complicated life that it is extremely doubtful if even the wealthy are satisfied. If we *must* abandon it, we need do so with no regrets.

The change, then, must be from the type in which England has been moulded for the past 150 years, to that type more consonant alike with our religious and national traditions, wherein a very large proportion of the people till the soil, and the remainder, though of course independent of them, are in the nature of the case ministrant to and protective of them for the common good. Thus alone, in sound morals, may we become stable and self-contained. There are two possible alternatives to the distributive state, covering apparently all the ground, but of these both must necessarily be rejected by the Catholic. The first is that, by an extraordinary development of machine production, both of food and of goods, the population *might*, in spite of the loss of foreign markets, be fed and clothed without geographical or other disturbance. The necessary corollary to this, however, would be the permanent idleness of an enormous proportion of the working population, amounting perhaps to a half. Its appalling effect on the national *morale* when added to that of the present idleness of the rich, has only to be contemplated for this solution to be rejected. There is, of course, no evidence whatever that the thing could be done at all, but it is a pleasing illusion undoubtedly played with in many quarters. There is, secondly, the adoption of what is described euphemistically by some writers as "the coolie standard." By this is meant the degradation of the poor to a point where, stripped of an expensive home and family life, they would live promiscuously, clothed in sackcloth and fed on husks, while the "small number of very rich men" attempted to stand their ground. To those to whom such a suggestion is incredible, I invite the consideration of the early history of industrialism. I see nothing in the general attitude of the industrial mind to-day which suggests that it would shrink from a similar course in the interests of self-preservation. Nothing, that is, except a sentimentalism which would invoke a pleasant phraseology to its aid, as recently in Kenya. Your sentimentalist is short-sighted—he is also cruel. Strange that the connection eludes the general grasp.¹

¹ We have the well-known modern solicitude regarding animal suffering combined with an indifference to that of human beings, for instance, in the

The problem then, in practical terms, is to divert as many as possible of the people of this country from a present or prospective unemployment and even starvation, to a means of earning a modest but if possible dignified livelihood. This brings us to the consideration of the mental and material equipment in hand.¹ In spite of the general uneasiness to which reference has been made, it is undoubted that few people in this country yet envisage the *necessity* as apart from the desirability of a change. It is obvious that nothing can be done pending the creation of an intelligent public opinion on this point. In this general sense, it may be said that no political party evinces either a realization of the position or a desire to make it known. It has been repeatedly stated of recent years that the governing mentality of this country suffers from being exclusively *urban*. The analysis is not deep enough but it will serve for the moment. That mentality neither appreciates the realities of life (*i.e.*, the conditions for the production of food, etc.), nor desires to lose the specious pleasures of the city. The two older parties consist almost exclusively of industrialists, or such classes as barristers, who may be said in practice to draw their living and ideas from them. The Labour Party is made up even more exclusively of "industrialists" and has if possible even less of a policy apart from a modified industrialism. It envisages foreign markets equally with the others as a condition of continuance. The machine and the city dominate the minds of all, and Labour in particular has made only farcical attempts to study the rural mentality. The danger is here that should the older parties become discredited, Labour will add enormously to the perils of the position by introducing measures of Nationalization all round which have no bearing on the problem to be solved. It is, of course, difficult to believe that the real conditions of the case are unknown to our rulers, and that they are merely hoping for something to turn up, but that in any case is a point we cannot resolve. The immediate need seems to be for

slums, but it does not end there. In recent years, we have had imposing public outcries against the traffic in worn-out horses and the cruelty of the Rodeo. I have not observed any similar indignation at the horrors of the importation of live cattle, indefinitely worse in extent and in intensity of suffering. I need not, perhaps, indicate the reason.

¹ Of *spiritual* equipment, supremely necessary in a crisis of this kind, there seems to be in the general public little or none; unless indeed some traditional memory be awakened from a long sleep as it was in 1914.

pressure on all hands for an honest inquiry, an official statement of the position, and a documented estimate of the length of time we have at our disposal before the crash. Only by such means, or by an unofficial publicity campaign which has its peculiar dangers besides being doubtfully within any private capacity, can the urban population be induced to realize that their days of universal shops, pavements and cinemas are numbered. It was said above, however, that the analysis of the ruling mentality as "urban" was not deep enough. The owners of rural England think in terms of money and the machine as much as any industrialist. It has been pointed out that English large-scale farming is not a means of producing a maximum of food, but a maximum of money for the farmer, and indeed it is well known that English farming is the most wasteful in Europe. But all the official and quasi-official statements made about agriculture are in terms of larger fields, less labour and more labour-saving machinery. If any Government wakes up and tries to solve the problem on these lines we are lost. The need is not for money and machinery, it is for a maximum of men obtaining a stable livelihood from the soil, with a maximum of food left over for the rest of the community. It will be seen that from any point of view, the less machinery in these circumstances the better. The late James Long pointed out long ago that the smaller farms in England produced more food to the acre than the larger ones. Small Holdings are now generally said to have failed. The truth is that they have not been tried. In any case, it is impossible to take a general view of the post-war experiments without the gravest suspicion that they were never intended to succeed. The Act of 1908 defined a Small Holding as between one and fifty acres, and Holdings set up under it were to pay a rent or purchase price to cover all out-goings, including expenses of management. This was handicap enough, in all conscience, but when in response to an irresistible demand from ex-service men, schemes were started all over the country, the Holdings were as a rule from ten to twelve acres, and the cost of frequently unsuitable buildings brought the rent up to twice that proper to a large farm. (In my district £4 per acre against 30s. for large farms.) In addition, the general atmosphere was that a Small Holder went in for Poultry Keeping, Market Gardening,—anything

but straight farming—and no adequate attempt was made to give him a start. No political party, certainly not the big farmer, loves the peasant, but be that as it may, he was granted a Holding too small to justify implements and horse, placed often on the least suitable land of the district, far from village or market, and left to himself. In one case known to me the Holdings were cut from a wind-swept sheep farm, three miles from a village or shop, and ten miles from a suitable market. The self-righteous authority discouraged any social intercourse by refusing permission for an Inn or even a Club, where the men might have made an attempt at co-operation. Did it require much acumen to foresee the end? This trifling will not do. An attempt is made below to indicate briefly the essential conditions of such a scheme.

The only other part of current mentality which need detain us is embodied in the reiterated assertion that England could not feed its present population. I am not by any means sure that it could not be done. England has the most fertile soil in Europe, and should do at least as well as Belgium or Denmark. But in any case no one pretends that we are feeding nearly as large a proportion as we could. To the extent to which we can do this, even if we cannot complete the process, we can minimize the danger of the crash. The argument in fact is special pleading, much of a piece with the Malthusian bogey of an over-populated world. It is to be anticipated that the population will fall naturally in a better state of society until it reaches a normal level. The "jump" in the birth-rate under industrialism began earlier than "sanitation" and was due to physical degeneracy and artificial poverty. Doctor Halliday Sutherland has nowhere done a more striking service than in pointing this out to us.

In the absence of full information of this country's resources such as a Government survey alone could give, there is a big element of guess-work in trying to state the maximum number of workers who could be placed on the land. To set this at three times the present number of one million is to any informed person extremely moderate. It is when we come to consider extending it to four or five times, that our available information fails us and we are at the mercy of estimates. If we consider that the number of landworkers

per hundred acres in England is from one-third to one-sixth of the number in various parts of Europe we shall be fairly safe in assuming that *four* times the present number can be so accommodated, giving, at four persons to a family and allowing for cases of duplication in one family, a land population of at least twelve millions.

By the time we have trebled this figure to take in the other parts of our ideally balanced community, we are not so very far from absorbing the whole population. Certainly we shall have transferred at least five million heads of families from the third class to the first and second, and made that third class so much the more stable. Minor factors such as the capacity of this type of society for absorbing the energies of subordinate members of a household within itself would assist in achieving the balance.

This, of course, is to look forward to the completion of the process in twenty or thirty years, but even the early stages would produce profound reactions and steady the nation. At a hazard I should say it would be *possible*, after two years of careful investigation and experiment, to detach from industry half a million willing families a year, without undue disturbance. The cost would, in terms of money, be enormous, yet certainly not more than the capitalized value of the present "dole" per year, and much even of this might have been saved but for that ghastly vista of lost opportunity which confronts us in the post-war housing schemes set uselessly round every town. A cessation of work on the absurd and ineffective new roads would free an enormous sum annually for this necessary work. The financial aspect as a whole, however, may almost be regarded as a minor problem. The modern state, fully aware that money is not a reality and that the future can be mortgaged to an indefinite amount, has never found it impossible to finance any scheme for peaceful development, or indeed any war, which appeared to be necessary to it. The real difficulty in the case will be to press home the necessity. The money will follow.

It remains to indicate a personal view of the best practical steps. To an extent—the greater the better—there would naturally be a voluntary trend of citizens to the land and local crafts, apart from Government action, as soon as the position was realized. Subject to a rigorous suppression of private speculation in land and property this would greatly

simplify the problem. As regards Government action, there must, of course, be no element of compulsion. If we let the Labour Exchanges allot the first hundred men on each set of books, we had better not waste our time. On the other hand, alike in justice and expediency, the tragic figure of the landless but skilled farm-labourer must have the first chance. There is no fear that any reason but advancing age would prevent these land-hungry men from accepting a Holding under reasonable conditions. The prime essentials, it seems to me, are these.

1. Holdings must be of an economic size, allowing of straight farming with horses, and the poultry-farm-cum-tomato atmosphere must go.¹ The size will of course vary greatly with soil and district. In some places a man can make a family living on as little as fifteen acres, in others, twenty or thirty and sometimes fifty or more would be necessary. On the average, I should say that in the absence of oppression a man can keep his family on twenty-five acres. By oppression I mean rentals and taxation on their present scale.

2. The incentive and status of actual or virtual ownership *must* be present, but in the early stages a guarantee of security subject to reasonable husbandry might suffice.

3. And most important. The new countryside must be organized from the first on a basis of *communities*. In the dismal failure which was sketched above, it is evident that the fault lay chiefly in placing "undefended" Holdings miles from anywhere, without the close support which it is the function of the craftsman to give. This is of the very essence of civilized living, and its absence is at the root, not only of similar failures, but of the decline of village life generally. The "Back to the Land" agitations have hitherto failed from not realizing that society should be one. Land is the source, but the crafts give the marks of civilization.

The procedure would vary according to circumstances. In many places complete new villages, with such trades as miller, weaver, cobbler, smith and perhaps tanner, would have to be set up. In others a village would exist in an incomplete form, and would have to be rounded off by suit-

¹ This is not to say that such specialized holdings are unnecessary in certain cases, but that they should cease to be the prevalent type. They would as a rule be much under the average acreage, and would to that extent reduce it.

able additions. In some few happy fastnesses a complete community is still to be found, leaving only a more equitable distribution of land to be arranged. It is worthy of note in this connection that the more recent schemes of land settlement in Australia have taken this important principle more or less into account.

It seems that by this simultaneous creation of Holdings, community and local mutual markets, the greater difficulties of initiation are almost eliminated. There remains the formidable problem of inducing such communities as are artificial to cohere, and the smaller one of "recruitment." To take the latter first. I suggest that this difficulty has been much exaggerated. We could obtain at once half a million skilled men, fully capable of running a Holding, from the ranks of the farm labourers. This offer might carry with it the obligation of training a candidate from the town for a year. There are in our towns how many hundred thousand unemployed men brought up to country life, perhaps even still expert, who would jump at the chance of replacing the labourers on the bigger farms with the option of a Holding in a year or two. And there are how many mechanics who want little or no training to take over a village trade. By successive drafts of this kind, we should implement the scheme without using totally unskilled men. It will be asked, "where does the farmer come in?" There is no particular reason why the thousand-acre commercialized type should come in at all, subject to compensation for his land. But I suggest that under the changed conditions many farms of a hundred acres or so (as much as any individual can reasonably expect), will still be needed, and these should suffice to maintain the traditional farming class in dignity among their fellows.

The difficulty of coherence is the only problem of the first magnitude, and here it is evident that a false step would ruin everything. To some extent, returns to one's own countryside would serve the purpose, and conversely communities could be formed from an individual town or district. Otherwise the force of religion, especially for Catholics, is the obvious basis of a compact community. Unhappy country, that this Divine and Roman cement cannot everywhere be used! The necessary lapse of time before completion would soften asperities and promote absorption;

the details are for the careful consideration of the wise, but it is well to admit here a real, though not insuperable, difficulty.

The suggestions made are necessarily sketchy, comprehensive and in a sense ideal, for State action would (and doubtless should) cease with the imminent danger, but they will not appear Utopian if it be remembered that they are intended to operate over a generation. It is the start which is imperative.

A final word. "The Catholic Church, that imperishable handiwork of our All-merciful God, has for her immediate and natural purpose the saving of souls and securing our happiness in heaven. Yet in regard to things temporal she is the source of benefits as manifold and great as if the chief end of her existence were to ensure the prospering of our earthly life."¹ It is for Catholic Englishmen, in this our country's travail, to make good that magnificent and pontifical boast—to lead our country back into the light of the great days. The double loyalty serves. So may we dishonour not our Mother; so attest, that they whom we call fathers did beget us!

H. ROBBINS.

¹ "Immortale Dei."

PSYCHOLOGY AND MYSTICISM

IT has often been said that a great struggle is preparing for Christian apologetics in the field of psychology. The struggle, as a matter of fact, is already in progress, as any student of the literature of Mysticism and the Psychology of Religion knows. Sometimes it is specifically Catholic dogma, sometimes it is the doctrine of theism itself that is assailed in the lucubrations of the modern psychologist. An example of this latter and more wholesale type of polemic has recently come into our hands, in the form of a volume by the American Professor James H. Leuba, entitled "The Psychology of Religious Mysticism" (Kegan Paul, 1925). We take this volume for consideration, not on account of any distinguished merits we have observed in it, but simply as providing an illustration of the methods and the conclusions of anti-Christian psychology.

The author requests us in his preface to consider and judge his work primarily as a psychological study. True, he has appended to his psychological analysis two chapters of pure philosophy in which he endeavours to sum up the theological, or rather anti-theological outcome of his investigations. These chapters occupy about fifty pages, one seventh of the whole work. It is vain for Professor Leuba to pretend that he regards them as a mere pendant or scholium of his psychological thesis. If he has deluded himself into thinking so—which we take leave to doubt—he will not delude his more intelligent readers. The whole work is instinct with irreligion, and the final chapters only reiterate more openly what the author has lost no chance of insinuating in the earlier stages of his argument. Is it disingenuousness, we wonder, or illogicality, or introspective obtuseness that makes him set forth as the result of an inductive inquiry what is so patently nothing more than a cherished system of *a priori* prejudices? We would put it to Professor Leuba thus: his metaphysics (that is to say, his atheism) is older and more inveterate in his mind than his psychology; it is the metaphysics that determines the psychology and not vice versa. His conclusions are atheistic, because his principles were so. Hence, as argument, his work is valueless.

We are dealing with Professor Leuba, as we said above, rather as a specimen of a type than as an individual or on the basis of his individual merits or demerits. The foregoing remarks apply to him. They apply likewise to nearly all our modern psychologists, when they deal with religion and mysticism. These writers are axe-grinders, to a man; dogmatists masquerading as inquirers; metaphysicians in plain clothes. The pretence of Science is merely a piece of Socratic irony. Perhaps all this is inevitable. A man's religion (or irreligion, as the case may be) is the central thing, always, in him, and never can be the merely logical issue of any one line of argument. But, if this is so, we should surely have expected our psychologists, of all people, not to be blind to the fact. It may fairly be questioned whether those who are so deficient in self-knowledge, so gullible in respect of their own mental processes, can really be sure guides to the understanding of other minds. Psychologist, know thyself, is the criticism that will suggest itself to many of Professor Leuba's readers.

It would hardly be worth while to go into the details of the Professor's polemic for atheism. It is a crude and ignorant performance, second-hand and second-rate in every respect. Science, he tells us, "which has already shattered so many secondary religious beliefs," cannot be considered "impotent with regard to the central, the one necessary, belief of the organized religions, *i.e.*, the belief in a God in direct communication with man, a God with whom the worshipper may commune and who under certain conditions will answer man's desires and supplications, either by suspending the natural laws or by altering them or by inserting, as it were, His Will between the natural forces." How Science (that is to say, Professor Leuba) has "shattered" this belief—shattered it *en passant*, as it were, and quite casually, while engaged on other things—is set forth in these last two chapters. Here is the argument. //, says the Professor, the belief in God or gods "came from the naïve interpretation of certain phenomena—whether physical or psychical," then the belief would disappear with that interpretation. If, for instance (to take the writer's own examples), anyone should believe in the existence of a personal God, because of thunder and lightning, or because, after prayer, health had been restored and moral refreshment gained, then such a belief would succumb as soon as Science had discovered

the natural explanation of these phenomena. True, he concedes that even in that case, "it might still be possible to satisfy oneself as to the existence of some sort of God: *the metaphysical method of proof would remain open*" (italics ours). But he endeavours to invalidate this most important admission (which really overturns his whole argument) by pleading that "it will be readily granted that neither the non-civilized nor the semi-civilized believe in gods because of metaphysical considerations, but because of a variety of specific experiences which, as it seems to them, point to the action in nature or in themselves of personal invisible super-human beings." This last proposition is one, of course, which no Catholic philosopher would ever dream of "readily granting." Specific experiences may be aids to faith in the Unseen: they are not the basis of it. They have never been proposed as such by any writer in the whole long tradition of Catholic philosophy or apologetics. Some things which were once supposed to be directly supernatural may come at a later period to be recognized as admitting of a natural explanation; but the belief in a personal God would in no wise be affected by such a development. It is to "metaphysical considerations" that man has always appealed (both in civilized ages and in uncivilized), for the rational foundation of religion. It is the very existence of Nature that requires the existence of a personal God. There is not, and there never has been, any alternative explanation of the ultimate origin of things. Professor Leuba may well be ignorant of the fact (he is ignorant of very much that is relevant to his subject), but this is the state of the question in Catholic tradition from the beginning until now. He seems to be carrying on a sort of hole-and-corner controversy with William James and William E. Hocking and a handful of modern Protestant writers who want to build theology on "religious experience" as a sole foundation. Some of his criticisms of these writers are telling enough, but let him not suppose that he has thereby inflicted defeat on any important section of the forces of orthodoxy.

The purely psychological part of the work treats of the phenomena of mysticism—"grand mysticism," as he rather affectedly calls it—in connection with other forms of exalted consciousness, such as intoxication, drug-ecstasy, and sundry hysterical, neurasthenic and erotic symptoms. The method is the Comparative Method. All the phenomena of religious

ecstasy and the higher prayer can be brought into line with natural phenomena as above enumerated. Hence, mystical experience has no objective value, any more than the dreams of an opium-eater or the illusions of the hypnotized. In principle, there is nothing new in all this. The Comparative Method in psychology is at least as old as Christianity. The first critics of Christian Mysticism, it will be remembered, exclaimed "These men are full of new wine." This hypothesis, of course, had to be abandoned in the light of further evidence; still, while it lasted, it might have been called a scientific explanation of the facts. It is, indeed, scarcely more crude and superficial than Professor Leuba's identification of all mysticism with auto-erotism or neurasthenia. He quotes a couplet from Browning, which he makes the motto of his research: "Only by looking low, ere looking high, Comes penetration of the mystery." As a canon of method, this saying is of very doubtful value. At most it is but half a truth. If "the low" enables us to understand "the high," it is also true that "the high" provides the interpretation of "the low." Browning's words could easily be made a justification for materialism: this is, in fact, how Professor Leuba uses them. He is so interested in what is "low," so much at home in it, that he never gets within sight of "the high" at all. That is the danger of the Comparative Method, whether in Zoology or in Anthropology or in Psychology. The victims of this method seem to lose (what used to be considered the special boast of the philosopher) the faculty for seeing distinctions. Similarity and identity are their sole categories. So engrossed are they with making comparisons, that even the most violent contrasts pass unregarded. An astounding example of this blindness occurs in this work, when the author remarks: "A similarity of temperament and of education make moral replicas of Suzo, St. Catherine of Genoa, Mme. Guyon and Santa Theresa." And this after a long and laborious research into the details of their biographies and a perusal of their literary productions!

Catholic ascetical and mystical writers have always been careful to warn us of the dangers and illusions to which the mystical way was subject. The problem of the discernment of spirits is a thing of the greatest difficulty and delicacy, whenever a soul passes beyond the beaten track of vocal prayer and meditation: few directors would care to under-

take the sole responsibility of guiding such a soul. All the dangers, sexual and cerebral, which Professor Leuba triumphantly and somewhat brutally parades in these pages as the most recent discoveries of modern psychological technique, were familiar to the great Catholic mystics of former ages, and to their spiritual guides. They were well aware that human frailties of all kinds, including pride and carnal concupiscence, easily mixed themselves up with very holy things. St. Theresa, St. Ignatius, St. Philip, the two Saint Catherines, were skilled, practical psychologists before the very name of psychology had been invented. Their statements should be received with respect, and not with condescension. They are fully entitled to be treated as experts. When Professor Leuba says, "There is neither rashness nor impiety in affirming of mystics such as Suzo, St. Theresa, St. Catherine of Genoa . . . that the best psychotherapy of today would have saved them a great deal of physical and spiritual suffering," there may be a modicum of truth in his contention. Nearly all the Saints have made mistakes which a deeper knowledge of the human organism might have prevented. But when he adds that psychotherapy "would have led them along natural ways to an earlier self-fulfilment and to a degree of perfection in no way inferior, ethically or otherwise, to the one which they attained during the active phase of their lives," he is asserting something for which he brings forward not one atom of proof. If psychotherapy is capable of such results, why has it not produced them? It is absolutely necessary for Professor Leuba's case that such successes should be possible. When atheistic science produces sanctity and heroic virtue, we shall be ready to listen to the naturalistic explanations of the science of the Saints.

JOSEPH BOLLAND.

THE FUTURE OF THE C.C.I.R.

AT the International Congress held last August in Oxford, the "Catholic Council for International Relations" acted, strictly speaking, as host and nothing else. True, it sent members as delegates to the special committee that discussed inter-organization of Catholic societies, but there it was only one of very many societies and a very subordinate one at that.

None the less, we think that the Congress threw a deal of light upon the C.C.I.R. and its proper nature and function, and perhaps upon its future. Though the other aspects of the Congress were far more important, and, we may hope, its results more far-reaching than anything the C.C.I.R. is likely to do for a long time, it is only about the latter that in this article we mean to write. Without, need we say, doing more than express our own opinion, and in no degree, however slight, committing the C.C.I.R. nor presuming to advise it! We have rather carefully avoided consulting it upon our views here expressed. And we exclude of course the rôle of the C.C.I.R. *within* any vaster confederation or association, such as that of which the Holy Father is keeping the draft-constitutions for his personal perusal.

To begin with, the C.C.I.R. has been a good deal chaffed, if not actually sneered at (sneers never count for much: but good-humoured laughter is not at all a bad instrument for extinguishing what ought to be extinguished and needs no heavy guns), for the very grandiose lines on which it was begun. A tremendous outline was sketched, and then the superficies it enclosed was plotted out into various departments, in which yet further sub-departments were indicated, and it looked as if all of a sudden there was to be found in England a new society, sprung up within an hour or so, claiming to be competent to deal with world-politics, world-economics, world-peace; and to propound views concerning all the most awkward questions of the day, like nationality, or the rights of minorities.

The first thing that the Oxford Congress must have taught us was that Catholics in Oxford cannot at any rate dispense themselves from thinking about that *sort* of thing. Personally, we felt half grateful for the illness of the Secretary since

it forced us to make acquaintance with so many men and women of absolutely the first rank of intelligence, from nearly every European country and—most important—from the United States, who are actually occupied with that kind of problem, and take it for granted that intelligent Catholics in Great Britain are of course—and with special justification—doing the same. We do not suppose that the Fribourg Union was known to above half a dozen persons in this country: we ourselves had struggled to learn about it; but, as usual, half an hour's conversation did more for us than hours of perusal of printed constitutions. At first, indeed, we think that the Union was a little—I will not say "hurt," but disappointed that we did not better realize its unique work. It cannot have left Oxford disappointed on that account at any rate.¹

We regret that at the outset of the Congress we knew so little about the groups which had sent representatives: but having made their acquaintance, we certainly diagnosed in all of them what we mentioned—that it is *expected* by intelligent Catholics abroad, and expected of English Catholics for good and peculiar reasons, that all who can should interest themselves in just those questions which the C.C.I.R. sets before itself. We do not then think that the outline of this new organization of ours should have been drawn on any narrower a scale.

The outline having been drawn, the question rose whether it were to remain on paper, or whether the departments which certainly ought to exist should be caused to exist; and whether, or rather how, they were to be staffed. It was decided, rightly or wrongly, that without any delay all the sections should be given concrete existence, and men and women of good will were (sometimes, we confess, rather to their sur-

¹ We recall that this Union, under the presidency of Comte Gonzague de Reynold, Professor of Philosophy in the University of Berne, is, seemingly, the only Catholic institution in constant touch with the League of Nations precisely in those matters in which the League is likely (we surmise) to have most swift yet solid success. The Commission of Intellectual Co-operation is an extremely real department in the League's activities; and with it, the Catholic Commission of Intellectual Co-operation is in organic contact. Probably, but for this, when the League undertook the examination of University conditions in all "League" countries, it would have confined itself to discussing the needs of State Universities: now, it has based its enquiries on the excellent principle that the intellectual value and output of a University are alone to decide whether it is to receive aid or no: hence Catholic or "free" Universities are brought within the League's purview as readily as the others. And a Catholic student-body, like the *Pax Romana*, is as truly entitled to a hearing, and obtains it as readily as, say, the Student Christian Movement, which is always quick to profit by such attention as the League or anything else will give to it.

prise and almost annoyance) collected and distributed among the sections, and a booklet was published in which a number of committees were to be read of, each equipped with "convenor," secretary and so forth. We reserve our comment upon this.

When, therefore, the C.C.I.R. was found to be an existing fact, and something that claimed to be alive, naturally it was asked, Well, what do you *do* to justify your existence? Life is manifested by acts: what are yours?

The same question was, and even is, constantly and irritatingly asked of the C.S.G. We have consistently hoped that that most important body would remain true to its primary business which is to study and to give others opportunities to do so. Its influence, through its study-clubs, and now, we may foresee, through its college at Oxford, is very substantial and quite in the realm of actuality. Presumably, the C.C.I.R. has for primary business—in fact, His Eminence has said so—to study international matters, as the C.S.G. studies social ones which are primarily national.

Are we then sorry that the C.C.I.R. almost at once began by trying to "do" something—for example, organizing quite a large meeting in London, which involved taking the Central Hall at Westminster; and drawing up a very elaborate document on Peace and War? Not altogether. To start with, we think that had it done neither of these things, it might not have realized, itself, that it was alive. Then, it certainly was in need of some publicity. But no one will deny that not all of its "triduum" in London was very interesting, and some of it seemed fumbling, and unsure of itself; and its document on Peace cannot be put to any immediate use. Was it wise, then, to undertake anything that was not likely to be a *complete* success? No doubt, prudence is reluctant to try what is not morally sure to succeed; to ask a favour until it is certain to be granted. But then, prudence is only one of the virtues, and a very prudent baby were an anomaly. Even in a grown boy you applaud a careful piece of work, showing real promise, and illuminated here and there by a flash of genius, even if the work remain boyish and have to be laid by, retrieved in a year or two, and recast by a more adult mind. Thus we all certainly hope that the Holy See will one day take up the tremendous question of International Law, within which the question of Peace and War will lie, and give to the world a series of

encyclicals such as Leo XIII. gave upon the social law within each nation. But such encyclicals (as the history of Pope Leo's shows) require to be prepared by whole decades of concerted study: draft upon draft would be prepared: postulatum upon postulatum sent up, and drafts of the very postulata. It is indeed no secret that the Fribourg Union, and the Milan University, and the older members of IKA, are engaged upon this sort of work, just as the earlier Fribourg Union, under Mermillod, laboured strenuously during many years, upon the preparation of *Rerum Novarum* and its associated encyclicals. It would be deplorable if English Catholics could take no part in such remote preparation: indeed, their co-operation is explicitly and earnestly asked for. Nor, certainly, can we say that there is no one in England fit even now to be working upon such subjects. And within, and through, the C.C.I.R., that work (essentially co-operative) can best and perhaps alone be done.

When, however, we ask whether the C.C.I.R. as at present constituted is competent as a whole to do even this sort of work, at the risk of seeming very rude to it, we must say, In our opinion, No. Some of the members of some of the Committees have had little or no preparation themselves for this sort of work: very few indeed, if any, have much time. In order to localize the thunderbolts, and save myself from appearing to criticize others, I cannot but view my own small position within the C.C.I.R. I am "convener" of its "Overseas" section. Part of my duty is to get into touch with such groups in other countries as come within the C.C.I.R. horizon, and with which contact may usefully be established. But to do this adequately would imply a remarkable knowledge of languages to start with, and then perhaps at least two spells of eight months abroad—a prospect I neither expect nor desire to see realized. Yet it is essential to know not merely from published pages what a society is: almost usually it is, for good or ill, quite different in reality from what print makes it look like. Who, from a mere prospectus, would guess the value of the C.E.G.? and other societies, magnificent on paper, are almost inexistent really. As a matter of fact, we have concluded that the association of the C.C.I.R. with Dr. Monti's invaluable bureau at Rome—Dr. Monti's name was personally designated for Oxford by the Holy Father, we understand, himself—with the Fribourg Union, with the Louvain Union Internationale d'Etudes

Sociales, with the Milan University, and with the work of IKA, is quite sufficient for the time being. Through these, contact can be maintained so far as is needed, with other groups, and correspondence, which else would take a clear two if not three days a week, can be minimized. Yet it would be desirable, without any doubt, that some "ambassador" might be found really to dedicate his time and work to societies in every land.

The other Committees are far more serious affairs than is this small practical one. One of them would practically involve a visit to Mexico, to study the position of the persecuted Catholics there.¹ Another demands almost an exclusive study of the mediæval, or eighteenth-century, or Protestant jurists, and so forth. At present, we possess few, if any, specialists able to provide this, or at any rate, who have the time to do this sort of study for the benefit of a peculiarly Catholic organization like the unremunerative C.C.I.R.

Is then the C.C.I.R. quite incompetent to do any serious work at present? No. Many notable names would be absent from its lists were their possessors (men of business acumen as well as of political and social eminence) to judge the whole affair cloud-castle. I would hope that not one of these should be lost to the C.C.I.R. That they are there at all proves that they are persons who in their far-sightedness agree that the C.C.I.R. is a necessary sort of thing and that

¹ Senor Palomar y Vizcarra and some friends had the extraordinary courtesy to come from Mexico to Oxford for the sole purpose of offering us a memorandum upon the state of things in Mexico. This gentleman, furnished with the authorization of the Archbishop of Mexico, is at the head of most of the Catholic organizations there. A somewhat similar statement is being put before the N.C.W.C. of the United States. To speak bluntly, this is the sort of document, and visit, that fill us with despair. What sort of adequate response are we likely to make? At present, little enough. Suppose (for the sake of argument) powerful persons in the U.S.A. and in England were so concerned in the race for oil-control in Mexico, or the preservation (at least) of their interests there, that they would be bound to deprecate any criticism, even, of the Government's behaviour? We believe our well-informed contemporary, *America*, is able to be bold, precisely because well-informed, about this topic. Would that we were equally well informed! That we should become so is certainly the duty of some Catholic organization. If the C.C.I.R., together with the organized work of Catholic journalists, can make us become so, that by itself would justify its existence. The materialist-Protestant Czech element floods England with propaganda: all the more useful is the Catholic foreign propaganda of Prague: we receive a letter every fortnight through its head, Mgr. Hanus, who came to Oxford as he did two years ago to Birmingham. We recently sought to ensure the same thing reaching us from Hungary. We can only trust that an organization like the C.C.I.R. will bring about at last a complete Catholic world-documentation, distributed throughout all lands. As for Mexico, the Government advertisements—what else can they be called?—that come to us, suggest that never did religious freedom and wise toleration exist as they now do in Mexico!

they would wish to co-operate so far as they can. They should, then, not only not be sacrificed, but not allowed to fly apart this side and that. There is always the future, and how hard were it to re-assemble men and women who have once come together, and then been practically told that their services are not required! None the less, we can think with equanimity that it might be wise to relieve some of them of their jobs that they do not feel they can competently do. We would not mind seeing certain sections exist, for the time being, but in name—just a title beneath which chairman, secretary and so on would one day be inscribed. Or again, we would not mind seeing but a single name inscribed under such and such a section-heading—that of some one man or woman seriously prepared to work privately at a point proper to the section, and suited to his or her temperament. The results might be pooled, and would always become useful, and need little more than bringing up to date.¹

We think further that congresses like that of August last are a very substantial piece of work. Foreign reports of it have left no doubt as to what our fellow-Catholics think. The C.C.I.R. can perfectly well continue to organize such things, or regional ones, or sectional ones at our triennial congresses and the like: it can, too, co-operate with societies that in the nature of things look beyond England, like the C.S.G. or the C.W.L., or even the Cambridge Summer School or the Christmas Conference of Higher Studies, and perhaps above all it can send missions to foreign congresses of an apt sort, where our presence is desired with an intensity that never fails to surprise us.² We consider that this movement to-

¹ Thus, quite lately, the Fribourg Union wanted to know, exactly but succinctly, the relation of our Government to the various Universities on the financial and directive sides. This was to be of service in their negotiations with the League of Nations concerning University matters. We were able to draw up for them some sort of (we hope sufficient) statement. It had the incidental value of emphasizing the intellectual liberty left to the Universities by the Government, even when it was substantially helping their finances. The Union will soon enough require a proper statement of the whole educational system of Great Britain. This sort of thing would have to be obtained through the C.C.I.R. It would need extreme compression, clarity and accuracy, and would demand a great deal of hard work. But it would be well worth doing, and might have far-reaching effects. There is a C.C.I.R. section which, were it to produce nothing else but this for quite a long time, adding the Catholic principles that have guided us in this country, and statistics of our position, would have justified its existence, to our mind at least.

² To quote a personal example, always so much easier to do than to hunt far afield. Last August, at Budapest, we came in for a Missions Congress: at once we were made a member of its Praesidium; and, though the Congress would have liked a complete statement about English missions which we could

wards international congresses is bound to accelerate itself, and that British representatives cannot be allowed to fail the foreign ones; in this way we may hope to see created that Catholic Annuario which would be so useful to give us some idea when what was to happen where: at present, most things happen simultaneously, and multilocation is forbidden to human nature.

But in our humble view, a very great deal needs to be done in the way of forming a public opinion. This seems a modest task, but it is surely a needed preliminary. That still all-too-unremembered man, Mr. David Urquhart, experienced that working-men could be interested (more than nearly any undergraduate we have met, for example) in foreign affairs. In our very small way we have experienced the same. Not only when we have thrust lectures on to clubs, dealing with Catholic affairs abroad, have they been eagerly listened to (even when not helped out with slides and films), but such topics are suggested by the secretaries of clubs and so forth. The audiences do *not* merely want to see "View of Venice from the Lido," or "Budapest: Note the Anglo-American Bank"; nor to be told that Italians eat macaroni and Frenchmen frogs, nor even of foreign piety alone. But they listen with passionate interest to the account of the activity, sufferings, hopes, organizations, of their fellow-Catholics abroad; and it is not for nothing that the names of two Birmingham parishes (not wealthy ones) are emblazoned on two stained-glass windows, given by them, in a Hungarian village church, nor, again, that Hungarian peasants have twice learnt, phonetically, English songs to sing to English Catholic visitors! Incidentally, I think the clergy themselves would bless a lecturer able to interest their men's clubs in such things, since heaven knows that subjects for lectures or debates are hard enough to come by. An organization like the C.Y.M.S., by itself, would be able to become the vehicle of no end of international Catholic material, *i/* C.C.I.R. lecturers were there to provide it in the first instance, as they very well can be. Two more rather substantial considerations. Our schools; and our tourists. We have more than once touched on this in THE MONTH. Hence we can be quite brief. But we not possibly at a moment's notice supply, it also begged for an account of England *qua* missionary country, and a description of the C.E.G. was received with acclaim, and plans were forthwith embarked upon for its imitation or rather adaptation.

have found that schools too can be interested in such topics if they are made concrete enough, and all sorts of generous boyish (yes, and girlish) enthusiasms be aroused. The Catholic sense can be made a very active thing. Why, think of the effect on examinations themselves! Almost without being aware of it, young examinees would have assimilated a deal of *meaningful* geography, and have got a perspective for a deal of modern history, and all of this would make itself felt in their papers. If you think, further, of the links that might be established between this sort of knowledge and Scripture-knowledge, yet another avenue of thought is opened to us. At least we should run less risk of Hungarian bishops being confused with Austrian ones, as was done, alas, by a slip not so long ago in a Catholic journal. And if co-operation between the C.C.I.R. and the Catholic Association whose pilgrimages are taking on so much wider a character were established, how much could be done to ensure a Catholic pilgrim seeing more of Catholic life than what a shrine displays. On the one side, the Association could let the C.C.I.R. know where its pilgrimages were going, and the C.C.I.R. could retaliate by explaining to the Association what the pilgrims would do well to see *en route*; and on the other, the C.C.I.R. could well inform the Association of what it were desirable that English Catholics should visit in such and such a year, and probably assist it very much in drawing up its plans for that year. Each organization might be most useful to the other; indeed, the Catholic Association has already proved most helpful to the University Federation on its summer expeditions. Finally, were the C.C.I.R. to perform the most humble function of making a really sensible collection of slides and of films, for use in schools and parishes, it would not lose its reward. No firm will do this. Even the best intentioned of amateurs, who does not take the C.C.I.R. point of view, will waste your time indefinitely when showing you round his city. To think of being dragged, fainting, to see the outside of an opera house, when you wanted to see a slum, or a settlement, or even to sit before a glass of beer asking how villages are taught catechism! In short, we hope very much that the C.C.I.R. will shrink in not one of its dimensions; that it will propose to itself very large aims; and that it will be practical and modest enough to work very hard at forming a popular opinion.

C. C. MARTINDALE.

A PRINCE OF PLAGIARISTS

JOHN HENRY SHORTHOUSE

"**H**ABENT sua fata libelli." One would have thought there was nothing new to be said about "John Inglesant." When first published nearly half a century ago it took London by storm and became eventually as hackneyed a topic of conversation as the weather itself. It is even said that hostesses were obliged in self-defence to write on their invitation cards, "'John Inglesant' must not be discussed." The author of this wonder of a book, John Henry Shorthouse, was a romanticist to his finger-tips, a mystic of sorts, and a most devout lover of Italy. Yet, curiously, he came from Birmingham, made his living by manufacturing vitriol, and hated the Church of Rome. That hate is not too strong a word we may see both from his famous novel and from his letters. The Jesuit of "John Inglesant," Father St. Clare, is the finest bit of libellous caricature to be found in any language. Pascal and Anatole France are but clumsy craftsmen in comparison with John Henry Shorthouse, and people like Eugene Sue are not in the running at all. For Father St. Clare is the "thorough-paced villain, not one of the thundering-blundering sort in fustian, but your proper villain, of the smooth face and soft white hands, with a lying tongue in a clever head and a black heart beating under clean linen."¹ Writing about him to his publisher, Mr. Macmillan, January 6, 1882, Shorthouse said: "Most Roman Catholics object exceedingly to the character of the Jesuit, which they say is an impossibility. I never reason with Roman Catholics; they live in a fairyland of their own."² Later in the same year he tells his admirer, Lady Welby, of the keen regret he feels

at the tendency so often manifested among the most intelligent advocates of freedom of thought to compliment and to pander to the Church of Rome. The very perfection of freedom which these men enjoy makes them forget the struggle by which it was won, and the slough of stupid ignorance to which this church system would have condemned the whole human race. For the last

¹ Cf. *THE MONTH*, May, 1882, pp. 54 sqq.

² "Life and Letters of John Henry Shorthouse," 1905, Vol. I., p. 142.

300 years, but for the Protestant princes of Germany (a country which then for the second time regenerated the world), the grotesque pantomime which the Roman Church calls history, and the sterile waste which she calls Catholic literature, would have been the sole heritage and possession of these favoured men who can now scarcely find phrases complimentary enough for this, as Bishop Latimer well calls it, "tyrannical See of Rome." The charge against the Roman Church is not that her doctrines do not contain the germs of truth, but that having based her system upon the profoundest truths, she has succeeded in making truth itself a lie.¹

Strange to say, in spite of Father St. Clare, alias "the Reverend Machiavelli, S.J.," and in spite of Shorthouse's vitriolic sentiments towards Rome, the very warmest admirers of "John Inglesant" have been Catholics. No one ever worshipped the book as devoutly as Monsignor Benson and no one has paid a more eloquent tribute to its undeniable charm than Monsignor Benson's biographer, himself of the family of Father St. Clare.

An older critic may marvel [says Father Martindale] how the Birmingham chemist, who scarcely knew his England, and certainly had never left it save by guide-book, succeeded in capturing not alone the various atmospheres of the world of Cavalier and of Puritan and of Laud, but of Paris and of Florence, of Naples and of Rome; of cultured Cardinal's *palazzo*, of Jesuit house and Benedictine; of that strange Italian seventeenth-century life, with its almost Oriental juxtaposition of splendour and of squalor.²

The critics referred to in this quotation will need to marvel no longer or at least not to marvel so much. In the July issue of the "Quarterly Review," Mr. W. K. Fleming supplies in an extraordinary article entitled "Some Truths about 'John Inglesant,'" a clue to the mystery in which the author of that book has so long moved. It will make unpleasant reading for lovers of Little Gidding, but Catholics can hardly be expected to weep over its revelations. Mr. Fleming proves that Shorthouse was an inveterate plagiarist. With all his fine scorn for the crooked ways of Rome, he had

¹ "Life and Letters," Vol. I., p. 170.

² "Life of Monsignor Robert Hugh Benson," Vol. I., pp. 68-69.

not too fine a conscience himself in his dealings with the literary belongings of other men. He pilfered their phrases and paragraphs wholesale, and sometimes even stole whole pages from them unblushingly. It is a curious fact that not one of the critics and admirers of "John Inglesant" suspected the game until Mr. Fleming published his devastating article recently. On the first appearance of the book, Canon Barry "slated" it royally in the "Dublin Review," and the historians Gardiner and Acton had a good deal to say too about the cavalier treatment meted out to those poor puritans called facts. But none of the critics guessed what a skilful worker in mosaic they were dealing with. The borrowed passages are so neatly woven into Shorthouse's own pleasant prose as to appear quite native to their environment. Never was there a finer example of literary "invisible mending." It was by a mere accident that Mr. Fleming stumbled on the truth. He says that he was reading one day, several years ago, the Diary of Thomas Ellwood, Milton's Quaker friend. "Ellwood describes his courtship of Mary Ellis thus: 'Crying (to the Lord) for Direction, before I addressed myself to her, at length, as I was sitting all alone . . . I felt a Word sweetly arise in me, as if I had heard a Voice which said, Go and Prevail. And Faith springing up in my heart with the Word, I immediately rose and went, nothing doubting.' The sentences seemed oddly familiar; and the reader has only to turn to Mr. Thorne's account of his courtship of Mary Collet ('John Inglesant,' p. 82) to find that Mr. Thorne and Thomas Ellwood by a curious coincidence paid their addresses word for word alike."¹ This chance discovery aroused Mr. Fleming's interest and he kept a close look-out for similar "coincidences." His harvest of finds was rich but we can only give one or two examples here. Those who wish to pursue the subject will be well-advised to read the article in the "Quarterly." Its author does not profess to have exhausted the sources and consequently people with an inclination for literary detective-work have in "John Inglesant" a splendid opportunity for their talents.

In the very first chapter of the novel Richard Inglesant is shown in conversation with Thomas Cromwell. We shall print in one column part of that imaginary conversation,

¹ Some Truths about "John Inglesant." *Quarterly Review*, July, 1925, pp. 132-133.

and in another parallel to it, a passage from a real letter written to Cromwell by his agent, George Giffard.¹

"John Inglesant," pp. 8, 9.

"They say the house (Westacre Priory) is without any slander or evil fame; that it stands in a waste ground, very solitary, keeping such hospitality that except with singular good management, it could not be maintained though it had half as much land again as it has, such a number of the poor inhabitants nigh thereunto are daily relieved. The Prior is a right honest man and well-beloved of all the inhabitants therewith adjoining, having with him in the house eight religious persons, being priests of right good conversation and living religiously. They spend their time in writing books with a very fair hand, in making garments for the poor people, in printing or graving."

"Three Chapters of Letters," p. 137.

"... Wolstroppe, the governor whereof is a very good husband for the howse, and welbeloved of all then-habitantes thereunto adjoynnyng, a right honest man, having viij. religious persons beyng priestes of right good conversacion and lyvynge religiously . . . for there ys nott oon religious person thear butt that the can and dothe use eyther in brotherynge, wrytyng bookes, with verey fayne haund, makynge ther own garnementes, karvynge, payntynge or grafynge. The house without any scandre or evyll fame, and stonds in a waste grownde verey solitarie keepynge suche hospitalite that except by syn-guler good provision itt could nott be maynteyned with halfe so muche landes more as they may spend, such a nombre of the poure inhabitantes nye thereunto dayly relevyd."

Ranke's "History of the Popes," was another book raided by Shorthouse. Ranke quotes Spon's "Voyage d'Italie" in one place, and we may contrast that passage with part of the speech which Shorthouse puts into the mouth of the Rector of the English College, Rome. We are using Kelly's handy, one-volume translation of Ranke's History, published in 1853.

"Ranke," pp. 294—5.

"A man must be by nature perverted," exclaims Spon, who visited Rome in 1674, 'who does not find himself satisfied, in some branch or another.' He goes through all these branches, the libraries in which the rarest books may be studied; the concerts in the churches and palaces, where the finest voices are daily to be heard; the multitude of collections of statuary and painting, ancient and modern; the many noble fabrics of all times, whole villas covered with bas-reliefs and inscriptions, of which he singly copied upwards of a thousand; the presence of so many foreigners of all nations and tongues; the enjoyment of nature in the enchanting gardens; and he adds, that anyone who loves devotion will find in churches, relics and processions enough to engage his whole life."

"John Inglesant," p. 262.

"A man must indeed be ill-endowed by nature who does not find in Rome delight in every branch of learning and of art. The libraries are open, and the students have access to the rarest books; in the Churches the most exquisite voices are daily heard, the palaces are crowded with pictures and with statues, ancient and modern. You have, besides, the stately streets and noble buildings of every age, the presence of strangers from every part of the world, villas covered with 'bassi relievi,' and the enjoyment of nature in enchanting gardens. To a man who loves the practices of devotion I need not mention the life-long employment among the Churches, relics, and processions."

¹ Giffard's letter and the other documents relating to the spoliation of the monasteries which Shorthouse used and abused were published by the Camden Society in 1843, in a volume entitled, "Three Chapters of Letters relating to the Suppression of Monasteries." Edited by Thomas Wright, Esq.

Mr. Fleming gives the reference to these two passages but does not cite them. They are in some respects more interesting than the ones he does cite, as they show the risks Shorthouse was willing to take in his efforts to be realistic. Ranke's "History of the Popes" is not a rare book and it is very surprising that Lord Acton did not discover this particular instance of literary pilfering.

Shorthouse's father had, unlike his son, travelled a good deal in Italy and used to express the greatest astonishment at the accuracy with which a certain scene near Siena was painted in "John Inglesant." "How often I have climbed that hill, and seen the mists rise above Siena, just as he has described it!" exclaimed Shorthouse, senior, enthusiastically, on one occasion.¹

Unfortunately John Evelyn, Esq., climbed that same hill in the year of grace, 1644, and wrote in his Diary for November 2nd an account of the mists and mountains, which is often word for word identical with that in "John Inglesant." The "guide-book" to which Father Martindale refers in the passage quoted above was none other than Evelyn's Diary. Shorthouse did not copy it literally as a rule but was content with a paraphrase and with filching here and there some quaintly turned bit of description. Wood's "Athenae Oxonienses" was constantly used in the same way, and so was Burton's "Anatomy of Melancholy." On page 27 of the novel there is a fine account of an otter hunt. Part of it is taken verbatim from Turberville's "Book of Hunting," an old classic of the sport.

"John Inglesant," p. 27.

"... The hounds came trailing and chanting along by the river-side, venting every tree root, every osier bed and tuft of bulrushes, and sometimes taking to the water and beating it like spaniels."

"Turberville," Clarendon Press Ed. pp. 201, 202.

"The houndes . . . will come chaunting and trayling alongst by the river-side and will beat every tree-roote, every holme, every Osier-bedde and tufte of bulrushes; yea, sometimes also they will take the ryver and beate it like a water-spaniel."

Practically the whole of the Little Gidding story, which is perhaps the most exquisite section of the novel, is stolen from the "Lives" of Nicholas Ferrar by his brother, John, and by Peckard and Jebb. Ward's life of Henry More, the Cambridge Platonist, and Hobbes' "Leviathan," are the

¹ "Life and Letters," Vol. I. p. 104.

sources of other pages and paragraphs, while the diaries of Lady Fanshawe, Reresby and Ellwood, were used as a variation from Evelyn.

Plagiarists sometimes get plagiarized themselves. The inscription on Monsignor Benson's grave in the garden of Hare Street House, near Buntingford, runs as follows: "Hic jacet Robertus Hugo Benson, Sacerdos Catholicae et Romanae Ecclesiae Peccator expectans ad Revelationem Filiorum Dei." Father Martindale says that it was of Benson's "own devising." If so, it is curiously like the epitaph given on page 6, of Shorthouse's romance: "Sub marmore isto Johannes Inglesant, Peccator, usque ad iudicium latet, expectans revelationem filiorum Dei." Shorthouse himself probably borrowed the words from the tomb of John Noble in St. Aldate's Church, Oxford, just as he borrowed his description of Inglesant's grave verbatim from Anthony à Wood.¹

J. BRODRICK.

¹Cf. "Fasti Oxonienses," col. 16, sub "Doctor of the Civ. Law"; in "Athenae," and ed. Vol. II.

IRISH PROBLEMS AND POLICIES

THE approaching conclusion of the labours of the Irish Boundary Commission, set up under the Act of 1922 to define the frontier between the Free State and the local N.E. Six County Government, has aroused in the English press some echoes of the old familiar polemic, but, apart from that, Ireland has ceased to figure prominently in the papers of this country—a significant token that she has reached a certain measure of peace and prosperity, and can no longer provide good “copy.” But to those interested in constitutional development, and especially to those who are anxious that a predominantly Catholic people should reflect in their Government the principles of the Christian faith, the study of Irish affairs continues to be of considerable moment. Nowhere in Europe can legislators be so sure of the support of public opinion in devising measures for the furtherance of public morality, for nowhere is the acceptance of the Catholic tradition so widespread and so genuine. The Irish are not “After-Christians,” seeking emancipation from the sweet yoke of Christ, turning away their eyes from the Light of the World. Not even in the Protestant North-East, for instance, has that illusory compromise called “secular education” found any footing. These are general reflections, it is true, and open to exceptions, but, on the whole, in spite of the Great War and the civil war, the heart of the nation remains Christian in thought and aspiration.

It is therefore a matter of abiding regret that neither in the Constitution which the Constituent Assembly drew up nor in the actual procedure of the Irish Parliament is there formal and explicit reference to Almighty God. The Constitution may be past mending in that regard, but surely, there is no reason why Parliament should not modify its own procedure so as to provide for the invocation of God's blessing upon its works and the recognition of its dependence upon Him. The vast majority of the Lower House is Catholic, and practically the whole Legislature is Christian: surely it should be possible without interfering with conscience to open proceedings, as is done in England, with prayer. It is a standing wonder to Catholics all over the world that, setting out to frame their own Constitution and Parliamentary precedents, and being quite unfettered in their

action, the Irish authorities should have omitted this most obvious provision, and should hitherto have refrained from repairing the omission. Even in respect to ultimate reunion with the Six Counties, such provision would prove no obstacle, for "Ulster" is not irreligious.

Whether the Boundary Commission by its decision takes much or little from the Six Counties, it would seem that the days of that singular constitutional experiment are numbered. "Ulster" has not been a success. Even though very much of its burden is borne by the British Treasury, it cannot raise within its area the funds necessary for the discharge of its functions. It might have survived or even consolidated itself if it had treated the Catholics under its sway with some show of justice and good will. But its aim, first and last, has been to maintain the old religious Ascendancy, by depriving Catholics of adequate local and parliamentary representation,¹ and, under pretence of its own security, subjecting them to various forms of tyranny at the hands of special police. The supposed justification of this arbitrary mistreatment, based upon republican activities in the Free State, has long ago disappeared. However, as most observers foresaw, economic forces are constantly fighting against the unnatural, artificial, political partition of the country, which has caused the highly industrialized N.E. Section to lose much of its prosperity. The following extracts from a letter which appeared in the Irish press early in September² shows that one at least of the Belfast linen merchants sees the folly of anti-Catholic discrimination and the only remedy for the present evils. He writes:

What I have to say is most unpalatable, but good medicine is often nauseous, and a stiff dose of the bitter but wholesome truth may do us good. The principal customer for Belfast linen has been the U.S., due to the fact that over twenty millions of the Irish race (mostly Catholics) in that great and wealthy country wanted Irish linen. When we in our folly and utter stupidity (to call it nothing worse) undertook to drive the Catholic workmen out of our shipyards, we drove away our linen

¹ Catholics or sympathizers with the Free State form about one-third of the Six County population, yet have hardly any representatives in upper or lower House. "Handbook of the Ulster Question," p. 47.

² More recently Mr. McMullen, one of the Protestant majority in the Belfast Parliament, has declared that failing a great trade revival there appeared no alternative for the Six-Counties but fusion with the Free State.

orders, we drove away our best customers, and we drove the nails into our own coffin. From Maine to California the whole vast country rang with the denunciation of our intolerance, and at every meeting resolutions were passed pledging the audience to buy no more Belfast linen.

Mr. Calwell, who diagnoses the situation so candidly, is equally candid as to the remedy. Belfast must give up its foolish and factious isolation, reverse its policy of anti-national aloofness:

Sir James Craig, if he has statesmanship enough, can cure all our ills. Let him bring Belfast and the Six Counties into line with the rest of Ireland. By this one bold stroke he will not only restore to prosperity, and to still greater prosperity, our linen trade; he will make himself the greatest benefactor his country has ever known. He will heal the wounds of Partition and division, whereby our country is bleeding to death, and he will make all Ireland—North and South—the most prosperous country in Europe. . . .

What prevents this wholesome advice being followed? There is little disposition in the Free State to sever its connection with the Commonwealth: there would be even less were the Six Counties to re-assume their place as an integral part of it under the Act of 1922. The only other question is that of religion. It may be that some ignorant Northerners are still genuinely afraid of being "persecuted" by the Catholic majority, in spite of all the safeguards expressed in the Constitution and strengthened by the very circumstances of reunion, but their educated leaders can hardly be under the domination of so unreasoning a dread. "Look at the Orangemen in the Free State," cries Mr. Calwell. "They prove that we have nothing but our fears to fear; so in God's name, let us get together." And the writer might have pointed to the declarations made at a meeting of Orangemen of the "Royal Black Preceptory," assembled at Belturbet in Cavan a few days before to commemorate the relief of Derry, for an illustration of his contention. For these citizens of the Free State protested their loyalty to it and declared themselves "as keen for the advancement of the interests and prosperity of their country as those were to whom they were conscientiously opposed in the old hard

and bitter days which were dead and done with." And the Orange County Grand Master for Cavan said:

Though there has been a complete change in the government of the country, those who are gathered here *cannot say that they are penalized on account of their religious or old political views*. . . . We gladly acknowledged that the Government had done well in the face of great and appalling—at times almost insurmountable—difficulties. Now those dreadful days are gone, and we can address ourselves in peace and security to the carrying on of our various avocations, and the building up of the depleted resources of the country.

Another sign of good omen for a future united Ireland was the Labour Congress held in Newry during the early days of August. There in "Ulster" territory North and South met in friendship to discuss their common interests. Outside the range of the conventicles, Labour has no use for partition, and, although the party has not that preponderance in numbers and voting power that it has in England, still it tends to unite all the large towns where industries flourish, and in Belfast especially, the chief manufacturing city, its influence is growing. The Newry congress showed itself thoroughly alive to the necessity of education, general and vocational: it has only to make common cause with agriculture, wherein training seems to be especially needed, to form a very strong party. Not that one desires to see in Ireland the portent which is threatening us here, the division of the community on economic lines alone—a perpetual challenge to class-war—but rather a recognition by politicians that economic facts should not be ignored, nor political aims pursued in defiance of them.

With the eventual union of the Six Counties with the Twenty-Six in prospect and whatever concession to Northern sentiment and desire of local government that may entail, the less the differences between North and South are emphasized the better. This consideration inevitably brings up the question of the Gaelic language. The Free State Government is committed to an attempt to make its citizens bilingual. Article 4 of the Constitution reads—"The National language of the Saorstát Eireann is the Irish language, but the English language shall be equally recognized as an official language." The earnest men who framed that article had a definite and lofty object in view,—to fashion

a specifically Irish culture and to eradicate from the national mind some at least of the characteristics of an other and alien culture, *sc.* the English. Their justification may be read in a scholarly article by Professor T. Corcoran, S.J., in the current number of *Studies*, "The Irish Language in Irish Schools," wherein hopes are expressed that by dint of the Gaelic being made the medium of all school teaching, the growing generations will use it as their main vernacular. It is difficult for an outsider to appraise the chances of success awaiting this experiment. Its opponents are to be found, not amongst those whose educational antecedents have been wholly, or almost wholly, English, but also amongst those Irish folk, who not having the language themselves, have no time or inclination to set themselves in mature age to master it. These naturally form the vast majority. Not many children come from Irish-speaking homes, and thus the others hear the language spoken only in school. What likelihood is there of their maintaining their knowledge of it when they have left? However, the Government is doing all it can to foster the tongue, and in 1923—1924 it spent £66,000 in the training of teachers. Fourteen thousand teachers, says the official Report, attended the Gaelic course, and of the six thousand who actually sat for the qualifying examination, one third passed. Those who thus draw on the resources of an impoverished country must be convinced that the gain justifies the expenditure, and they have at least the passive acquiescence of the voters and taxpayers. The Canadian French cling to their language because it safeguards their religion. The Flemings in Belgium cherish theirs lest they should be over-ridden by the Walloons. For the Poles, Polish meant the survival of their nationality. The first aim of a tyrant State is to destroy the language of the hapless alien minority included in it. That was the policy adopted towards the Irish language, as Father Corcoran tells us, by the "National Board of Education" in Ireland in the middle of last century, and it helps to explain the tenacity with which the idea of reversing that policy is held by the present rulers of Ireland. However, if they are eventually joined by the Northern Celts, they must not expect much sympathy for that policy from that quarter. It is to be hoped that it will not prove a deterrent.

Regarding the matter from the Christian standpoint one is tempted to think that the national welfare is in more immediate need of something to countervail and ultimately to sup-

plant the immense floods of non-Christian literature that reach the shores of Ireland from this country. The daily importation of the English press and its diffusion, even in the shape of Sunday papers, over the whole country, shows that, however politically free, Ireland is still under the intellectual domination of England. There are, of course, dailies published in Dublin and the provinces, and a few weekly papers, but their number and influence is small compared with the total importation from these shores. Even if the wildest dreams of the Gaelic revivalists are realized, it must be many generations before Ireland possesses a vernacular literature of her own, and the constant influx of books, magazines and newspapers from abroad must *de facto* make that date indefinitely remote. Ireland is too small and too poor to compete effectively with the English press with its worldwide connections, its hosts of writers, and its wealth of illustrations, and so long as it is considered to give better value than the native so long will it be preferred by the buyer. Now, for those who are well instructed and capable of thinking for themselves, contact with other minds, so far from being harmful, is stimulating. No one would wish to confine the interests of Irish folk to the past and present history of their own country. They have a right to be as Catholic in sympathies as their faith. But the pity is that much of what the English press presents to the young intellects of Ireland is written by those who are wholly secular in their principles, with no grasp of religious truth and Christian morality. And the youth of Ireland from its very immaturity is not competent to assimilate what is good or innocuous in this provender, whilst rejecting the poison. When we add to this the fact that many English papers, those, especially, issued for Sunday reading, make a point of recording unsavoury details of crime, we can understand the growing alarm which the spiritual authorities of the Irish people are expressing at the prevalence of this source of moral infection. The Archbishop of Tuam last August called for combined action in this matter, and assured the Government that it would have public opinion behind it in any action it took to free Ireland from imported filth. At the annual meeting of the C.T.S. the evil was vigorously denounced and preventive legislation called for. The spirit of the city of Limerick, which many years ago formed a "Good Literature Crusade," and for a time at least kept its news-stands free from infection, has now spread to the County Council, which recently

inaugurated a movement to suppress the circulation of immoral publications. It is to be hoped that the Government, which has already established a censorship over the cinema, will take courage to deal with this actual and potential source of spiritual disease. Meanwhile much can be done without waiting for Government. The various guilds and confraternities in which the Catholic life of Ireland is so prolific should be mobilized for combined action. The example of Limerick should be followed everywhere, which will be the more feasible now that the C.T.S. of Ireland has been reorganized by dioceses and parishes and can form the nucleus for such a campaign. The C.T.S. itself will doubtless become the chief agent in that most necessary side of the campaign, the positive supplying of good literature to replace the bad. The interests both of religion and country combine to emphasize the need of immediate and sustained action in the matter.

Although a bountiful summer has brought a measure of prosperity to agriculture, Ireland's main industry, the country is still in financial straits, and has begun to import more goods than it exports. How much of this is due to the terrible handicap imposed by the civil war when trade was grievously interrupted and so much property wantonly destroyed, and how much to the general business depression is hard to say, but neither cause, happily, is permanent. Agriculture, the source of all real wealth, is not flourishing as it should. Something is wrong when in the first five months of this year the Free State imported £636,000 worth of butter and exported £367,000 worth. The Government exhorts the farmers to more tillage: the farmers reply they cannot make it pay, whereas grazing, absorbing more land and reducing labour to a minimum, does. Result, more unemployment, a starved home market, less railway freightage. Critics point out that if modern methods were employed by Irish farmers, the vast population of England could absorb all the agricultural produce which Ireland had to spare. The quarrel with the farmers about tillage is old. It is many years since the bullock evicted the peasant from the most fertile lands and made parts of the country a green desert.¹ But that was under alien rule. The nation's well-being now demands that it should be able to live on its staple industry. A properly cultivated Ireland, with small proprietors widely

¹ Even now, less than 12½ per cent of agricultural land is under the plough, and in Kildare, Meath and Westmeath less than 1 per cent.

diffused, could support a much larger population than it does, and give occupation to those of her children who desert her in despair. A Land Commission is at work adding to small holdings to make them economic, and providing holdings for landless men: herein are grounds of hope.

The fact is that Ireland has become under-populated. The fact shows itself in the railway depression. Transport and communication services need a certain minimum of population for efficiency, and Ireland is below that minimum. Hence the railway service and the postal service too are comparatively poor and dear, and the former, as motor-traffic grows, is likely to become even more expensive and inadequate. It is probable that many smaller lines will be abandoned to motors which may serve to feed the main lines better. The railways were more hardly hit than any other institution by the loss of business and destruction of the disturbed times, and they do not seem to have recovered from that visitation. That has not prevented the perennial project of making a transatlantic port on the west coast from being revived again this year. What the public thinks of the feasibility of such projects is shown by the newspapers, who one day announce the plan with sensational headlines, and thereafter say no more about it. It is felt that the vested interests of Liverpool, Bristol and Southampton are so deeply involved in the maintenance of the *status quo* that only a multi-millionaire could develop Galway or Blacksod Bay in defiance of them. If such a financial magnate were disposed to help Ireland, there are a thousand better ways. So new lines, linking the Mayo coast with Belfast and Dublin, are not likely to be laid soon, and, before they are, the aeroplane may well have displaced the steamship.

The Free State, as we know, is experimenting in tariffs. The general objection to tariffs is that they benefit a section at the cost of the community, that they make prices arbitrary, and pave the way for corrupt dealing, and that they interfere with the peace of international intercourse. Freedom of exchange is one great factor in the production of wealth. Subsidies are tariffs in another form: the money of the State contributed by all is employed for the advantage of a particular group. On the other hand, by developing local industries these artificial stimulants doubtless increase wealth and employment. It is too soon to judge whether the tariff-experiments of the Free State, with the working of which the Government profess to be satisfied,

are really advantageous on the whole. One result, which can hardly please the "protected" industries concerned, has been the establishment, within the tariff-wall, of various manufacturers against which discrimination was directed. This action brings capital into the country and benefits the consumer by increasing competition, but the native industry is no longer protected.

Someone, wishing to call attention to Ireland's recovered prosperity, wrote recently to a paper that "in at least three businesses, Dublin is ahead of the world. In porter and stout, in whisky, and in biscuits, Dublin holds, so far, the blue ribbon. In these three departments of trade, Ireland has no rival." Alas! that one should be so short-sighted as to rejoice at what *de facto* is in Ireland of the nature of a national curse! The biscuits we may let pass, though we doubt whether Jacobs is such a household word as Palmers. But to boast of the prosperity of the liquor-trade, when there are evidences on every side that excessive drinking is grievously wasting Ireland's too slender resources, is surely to lack common discernment. The over-abundant facilities for getting strong drink are so notorious that, on the appeal of temperance reformers, the Government appointed a Commission to report on the question. The report has not yet been issued, but the main facts are well known. The annual drink bill has doubled since 1914, and is now in the neighbourhood of £30,000,000. There is a public-house for every 230 inhabitants, whereas in England the proportion is one for every 415, and in Scotland one for every 695. The Trade has entrenched itself strongly in the country and has subscribed heavily to the National Loan. It boasts of contributing £10,000,000 yearly to the National revenue, and its advocates ask how this immense sum is to be supplied if its activities are curtailed. It would like over-indulgence to be regarded as a patriotic duty. Guinness & Co., the brewers, made £3,160,000 *net* profit last year, and declared a 32% dividend. The profit in the previous year was £2,389,624, some of which, of course, due, as this year, to the export trade. The proposal of the Report to reduce the 13,000 licensed houses by 5,500, has been greeted by the Trade with frenzied indignation, and we fear that, as in this country, its influence, direct and indirect, in Parliament is very great. It will require much determination on the part of the Government to get this instalment of reform embodied in an Act, but the result will be the removal of a terrible incubus on Irish prosperity and a grave blot on Irish morals.

The problem raised by the endeavour to promote facilities for divorce in the Irish Parliament last June on the plea of religious liberty—an endeavour signalized by the publication of a speech by Senator Yeats which revealed the sort of morality one must expect from the "emancipated"—was happily solved by the rejection of all compromise and a refusal to permit any divorce legislation at all. But the debate revealed a strange state of mind in regard to this question on the part of the six Catholic Senators who joined in the discussion.¹ One and all they appeared anxious to show that religion had no effect upon their views, that the question, in fact, was not religious, that the Church had no legitimate word to say on matters of social policy. What Christ has made a Sacrament they endeavoured to reduce to a mere civil contract. Their idea seemed to be that one could and should put religious convictions on one side when dealing with the affairs of this world. They affected, without seeming to realize it, a superiority to the moral law. And all lest it should be said of them that they voted as Catholics on a matter of social morality. Their motive may possibly have been to make their decision more palatable to their Protestant fellow-countrymen, but their action was deplorable, and betokened a want of understanding of the full implications of the Catholic faith. One is tempted to ask—could this have been possible if Ireland had enjoyed, when these gentlemen were students, the priceless benefit of higher Christian education, such as is still only inadequately supplied in her University Colleges?

There are many other points of interest to the sociologist and economist in the evolution of a Christian Government going on across the Channel, but one cannot dwell on them now. Few men have ever been called to so arduous a task with such inadequate material as Mr. Cosgrave and his Ministers. They make mistakes and incur unpopularity: in fact by some of their projects they seem to court it unnecessarily; yet their courage and enthusiasm never fails. They have many more problems to face before the State can be said to function normally, but they are gradually inspiring confidence even in unfriendly quarters. The good wishes of all Christians should be with them.

JOSEPH KEATING.

¹ Their utterances are set forth with an admirable commentary in the September issue of "The Catholic Bulletin," pp. 925 sqq.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

MR. BELLOC'S 'HISTORY OF ENGLAND.'

I. The Gothic Manuscript of Upsala.

I THINK there is some misunderstanding between Father Thurston and myself in the point at issue upon the manuscript of Upsala. He points out that the Goths spoke a language and that the Scriptures were translated for them by their evangelizer, Ulphilas, into that language. He advances both these points in support of what may be called the still entrenched, academic, official doctrine that a particular MSS., preserved in Sweden, is an example of that translation. I cannot see the connection. I have never denied that the Goths, being human beings, spoke some language and, presumably, some early German dialect. I have never denied that Ulphilas translated the Scriptures into that dialect. What I say is both unproved and improbable is that what we have at Upsala is an example of this translation. What I say is that the assumption is ill-founded; that the weight of proof is against it, and that, failing new evidence (and Father Thurston has brought forward none so far), it remains the more reasonable conclusion that the thing is not what our present University doctrine affirms it to be.

Let me give a parallel. A man shows you a letter to a publisher of which the signature and name of the recipient are lost and the date and the place of writing. The letter refers to an edition of "Childe Harold." He tells you that this is the original letter which Byron wrote to his publisher with reference to the first edition of that work. You ask him: "Is there any consecutive tradition traceable back to the early part of the nineteenth century which testifies to this; or, failing that, is there any mechanical proof such as the watermark of the paper, the writing, etc.?"

He answers: "There is no tradition, it only turned up twenty years ago; but it has generally been regarded by those who deal with such matters as an example of Byron's handwriting, though, admittedly, that point is doubtful." You reply: "The greatest living expert on Byron, the man who has in his collection twenty Byron MSS. to one possessed by anybody else, says it is not Byron's handwriting, compares it with another hand notoriously of the late nineteenth century, and finds it much more like this other hand. Certain abbreviations in the latter are, indeed, of

a kind usual in America in the early nineteenth century, but quite unknown in England till a much later period when English people had begun to copy such American abbreviations towards the end of the reign of Queen Victoria. Putting all that together I think the letter was written by someone concerned with one of the numerous editions of Byron's works issued long after his death."

That is on all fours with the question of the Upsala manuscript. There is no tradition whatsoever, only a very late piece of guess-work. Dr. Wiener is without question the most learned man in that field. He may be accused of extravagance, into which many learned men fall, but he adduces strong positive proof of his position. He admits that certain characteristics of the text are found in early Eastern MSS. but not in Western; and he discovers that while there is a certain resemblance to a very early Western MS. there is a much closer resemblance to a group of ninth-century MSS. Against his conclusion there is nothing but a list of authorities such as can always be found to maintain an orthodox opinion so long as it remains orthodox, and an accusation that in other matters (which have nothing to do with the Codex of Upsala) Dr. Wiener's judgment is at fault and his conclusions extravagant.

If anyone will show me a good mechanical proof, or even a consecutive tradition in favour of what is still the orthodox view, I will accept it as sufficient. These things are not a matter of positive certitude, they are only inferences, and we must follow the probability. But I confess that, in the absence of any kind of tradition and of any appreciable mechanical proof, the mere affirmation that what Ulphilas wrote in the fourth century has been preserved for us, although everything of any length in between for nearly three hundred years has disappeared seems valueless. Yet upon that affirmation the whole academic pretence of acquaintance with some imaginary original German tongue is based.

No other considerable body of early German dialect is available so far as we know.

H. BELLOC.

A few words seem called for in answer to the above. I must crave the reader's indulgence for certain repetitions which are unavoidable in any attempt to straighten out the issues.

I. In *THE MONTH* for August (p. 116) Mr. Belloc wrote: "The Codex Argenteus is the great authority for an imaginary early Gothic tongue."

To this I have replied: Surely not "imaginary"! That there was a Gothic tongue in the fourth and fifth centuries which

had a script of its own and into which the Bible was translated at least in part, is proved by a number of contemporaries—Auxentius, Philostorgius, Socrates, Salvian, etc. It is now clear from Mr. Belloc's letter above that he has never disputed this, though I must confess that from his use of the word "imaginary," and from his insistence in his *History of England* upon the limited vocabulary of the Germans and upon the fact that they only spoke "jargons," I had wrongly imagined that he did.¹ One may ask, however, whether the vocabulary of a language can be so very limited if it is capable of being the vehicle of a translation of the Scriptures.

II. But, it being admitted that a translation of the Bible into Gothic *was* made in the fourth or fifth century, does the Codex Argenteus preserve the text of that early translation? Wiener, supported by Mr. Belloc, answers, No, it is an entirely new Gothic version produced in Carolingian times. On the other hand, every single scholar of repute—English, French, German or Italian—who has discussed the subject in the past two centuries replies unhesitatingly in the affirmative. Some are philologists, some are palæographers, some are Biblical students, so that they approach the question from different points of view, but their verdict is identical. I have lately spent some time in trying to investigate the grounds upon which this judgment is based, and the evidence seems to me overwhelming. Mr. Belloc speaks of the "absence of any kind of tradition." But Walafriid Strabo († 839), a German who lived at the very period when Wiener supposes the Codex Argenteus to have been written, plainly affirms that copies of the old Gothic translation were still in existence. The Goths, he tells us, when in contact with the Greeks, translated into the Teutonic the divine books *quorum adhuc monumenta apud nonnullos habentur* (Migne, P.L., cxiv., 927). Clearly manuscripts of that old translation survived here and there, but they were probably almost unintelligible to Walafriid and most of his contemporaries. While speech is still more or less fluid a lapse of 400 years produces great changes. For example, the plain man of Chaucer's day had much difficulty in reading the Anglo-Saxon of Ælfric or the Blickling homilies. Consequently the still surviving *monumenta* of the old Gothic language were in the ninth century mostly turned into palimpsests. The vellum was too good to waste. The old writing was there—

¹ On p. 14 of his *History of England*, Mr. Belloc, who is speaking of the Germanic peoples, writes: "By the time these dialects were written down—the eighth and ninth century—those so-called 'Teutonic' forms of speech, Saxon, High-German, etc., are quite as much composed of degraded Latin and Greek as of the original savage German." Was it altogether rash to conclude that Mr. Belloc considered that no German speech was written down before the eighth or ninth century, and that he consequently rejected the story that Ulfilas had translated the Scriptures into Gothic before the year 400? Cf. *History of England*, p. 33, note.

fore erased, and some more practically useful treatise was written over it. This explains why out of the seven manuscripts which preserve notable specimens of the ancient Gothic script, six are palimpsests. The Codex Argenteus was not so treated and for a very obvious reason. It was a *Pracht-exemplar*, written in letters of silver and gold upon vellum which had been stained deep purple. Probably no process of erasure would have rendered it serviceable for fresh writing.

And once again it must be said, it is the palimpsests which most conclusively date our Gothic texts. I cannot accept the contention that "the Codex Argenteus is the great authority for an early Gothic tongue." The language of the palimpsests, as the veriest tyro can see for himself, is identical with the language of the Codex Argenteus. The latter preserves the text of the Gospels, the palimpsests that of St. Paul's epistles, but it is the same tongue in the same stage of development. You find the same inflections, the same archaic forms. Wiener himself does not dispute the fact, but in the teeth of every palæographic authority he is compelled to maintain that the under-writing of all the palimpsests was executed about the year 800, and obliterated again in the course of another half-century or so.

III. Mr. Belloc says above that "Fr. Thurston has brought forward no new evidence so far." New is a relative term. I certainly do not pretend to have discovered anything unknown to experts. But the bilingual Latin-Gothic fragment of the fifth century found in Egypt in 1908, as well as the proof adduced by Fr. Delehaye in 1912 of the strongly Arian colouring of the Gothic calendar, may be cited as pieces of fresh evidence which confirm in a very remarkable way the conclusions already reached by scholars more than a hundred years ago. The Gothic language of the Egyptian fragment is identical with that of the Codex Argenteus, while the calendar shows that the manuscript to which it belongs, containing more than 90 leaves of Gothic writing, was produced at a time when Arianism was still in honour, *i.e.*, before the seventh century. This would be fatal to the new American theory. Both these pieces of evidence were either unknown to Wiener, or were, at any rate, studiously ignored by him. Moreover it is an undoubted fact that the Gothic translation, as the Codex Argenteus and the palimpsests have preserved it to us, is based upon the *Greek* text of the New Testament. This is in the highest degree natural if it was produced in Dacia in the fourth century and in an equal degree unlikely if it was a work, as Wiener contends, of Carolingian times.

IV. As for Mr. Belloc's Byron illustration I am not sure that I have quite caught the point of it, and it will be wiser not to attempt any reply. I do not doubt that Professor Wiener is a very learned man as regards his knowledge of many out-of-

the-way languages, but I have never heard him spoken of as an expert in palæography. None the less, it is his palæographical argument for the late date of the Codex Argenteus upon which Mr. Belloc lays most stress. Palæography, after all, though it may be helped by philology, is largely a matter of the trained eye. Mathematics and music may have many points of contact, but a man is not necessarily a good judge of music because he is a first-class mathematician.

I hope that in the course of this friendly discussion I have not misrepresented Mr. Belloc in any way. If I have I would ask him to believe that it has certainly been done unwittingly, but it is not always easy to do perfect justice to one's opponents when the difference of opinion is profound.

HERBERT THURSTON.

II. Teuton or Latinized Celt.

There are two points in connection with the unsolved problem of our race, about which Father Thurston and Mr. Belloc have been engaged in amicable controversy, which have often seemed to me to be of some significance; though they do not help to lighten the darkness but rather to increase it.

In the first place: The King of Kent, in the latter half of the sixth century, had married a Frankish princess. This is a solitary instance of the name and origin of any of these local kings' wives about that time. It certainly goes far to prove some considerable connection with the opposite coast and that the Kent folk were not wholly barbarous nor cut off from the civilized world; yet all writers seem to agree that, whatever might be the case in the interior of the island, these coastal people were Germanic. St. Augustine was accompanied by Frankish interpreters, for he and the Roman monks would not have been able to make themselves intelligible. Clearly the *lingua rustica*¹ was unknown in Kent, and the tongue of these interpreters must have been something very similar to that of the Kentishmen.

In what language then were the negotiations for Ethelbert's marriage or the ordinary business of these two folk transacted? In some Germanic speech surely. Thus it seems probable that, far from any trace of Roman "provincial" manners lingering in Kent, the language and ways even of the people of Paris were still Germanic: at any rate so far as concerned what we may call the "court circles." St. Gregory, in 598, in a letter to the Patriarch of Alexandria, describes St. Augustine as having been consecrated by German prelates. If he uses this expression even of the Archbishop of Arles, does it not seem certain that the Teutonization of Northern Gaul must have been more thorough than is usually admitted?

¹ The debased Latin in use after the disruption of the Empire before the appearance of French, Provençal, and other Romance tongues.

We know that settlements were founded on the French coast opposite to Kent by Saxons, who must have become much mixed with Franks and Frisians, and here it really looks as though Mr. Belloc were right and that the *litus Saxonicum* was a shore with Saxon inhabitants. Non-Germanic folk called everyone Saxon and we cannot be at all sure that the folk of Kent in St. Augustine's time were not a mixture of Saxons, Frisians, Franks and native slaves. This would account for their comparative culture and apparent use of a Frankish dialect.¹ The Franks came from the borders of the Yssel and from the marshes round the mouths of the Maas: the Frisians and old Saxons were quite near, a little to the north. Unluckily, we are always told that the Jutes came to Kent: so they may, as pirate bands of Hengist's time, and yet the Kentish folk may have become very mixed by the end of the sixth century.

The second point: How came St. Augustine to travel nearly 200 miles from Canterbury to the confines of the Welsh (whether on the Bristol Channel or at Malmesbury as some think) without incurring desperate adventures? Let us remember that the orthodox account of that part of England, at that time, leaves us to picture it as being overrun by the West Saxons, burning and slaying, unmitigated barbarians and pagans. There is something wholly wrong here. Either (1) the whole tale of Cerdic and his progress and that of his descendants is a myth; to which view many scholars are inclining and are seeking elsewhere for the origin of the West Saxons, or (2) Ethelbert's effective rule must have extended from Kent right up to the borders of the Welsh. We are hardly prepared for this. St. Gregory certainly calls him *Rex Anglorum*. If Ethelbert's power were such, we should be confronted by a wholly Teutonized state stretching across England, which may well have been the case, and it is fatal to Mr. Belloc's theory.

If neither West Saxons were burning and killing in the *hinterland* nor had the Kentish folk any overlordship, what was there in all that tract now known as Surrey, Berks, Wilts, Gloucestershire, etc.? Probably very little. Harried bands of Welsh, who had lost all their Latin veneer: predatory bands of English, who had not yet acquired any: but mainly wild beasts, forest, river, and swamp. All research goes to prove not only the infinitesimal Roman Celtic occupation of these lands (except such a place as Calleva), but the almost equally scanty early traces of the dwellings of Saxon and Angle, call these people what you will.

¹ There are other points of contact. The spade reveals similarity between Kentish and Frankish ornaments, etc. The name Lothair, borne by a King of Kent, has a very Frankish sound, and sundry of the magnates who witnessed Ethelbert's charters and gifts had more or less Frankish names.

It is at this point where Father Thurston's argument comes in, viz., the smallness of the Latinized Celt population or, at least, of that part on which Rome had any real grip. The really civilized districts were all those most exposed to the English invaders, and these did really become fairly civilized, materially, even before St. Augustine's coming. The archæological proofs of this fact in Kent, and even in the Wight, would carry us far afield. In the interior, local feuds amongst the Welsh, want, and periodical English raids, would reduce the naturally small population and make the country almost a desert. Thus the numerical weakness of the invaders would be made up by the demoralization of the aborigines, and their very fierceness¹ gave them a success which, territorially, they could hardly otherwise have attained.

Of course, as Mr. Belloc says, finally the towardness of the English in religion and their "Romanism" caused the Church to favour our ancestors and so made the English the vastly preponderant race in these islands. No one can doubt that, unless he suffers from some anti-Catholic prejudice; but before the days of the Faith were the English already predominant in race and language over England strictly so-called? I think so, but the matter is as obscure as it is fascinating.

MAURICE WILKINSON.

THE VAGARIES OF "SCIENCE"

SEVERAL books have been lately published with the object of setting forth the present state of scientific knowledge about the origin of the universe and its inhabitants. They are commendously and conveniently reviewed in *The Times Literary Supplement* for August 27th by an anonymous writer, who illustrates in his estimate the same defect which most of the writers he appreciates exhibit in their writings—a tendency to treat unproved assumptions as facts and to ignore all considerations which do not accord with their theories. Nothing is more significant of the arrogant self-sufficiency of the "modern mind," as the insolence with which it waves aside the united, stable, world-wide, age-long, consistent and rational tradition of the Catholic Church. These writers—both the critic and the criticized—seem to be totally oblivious of the schools of Catholic Christendom, not to speak of the witness of Catholic savants, who, nevertheless, are amongst the foremost in the ranks of Science.

As far as these modern scientists are concerned, this vast consensus of teaching and speculation about origins might not exist:

¹ Saxons and Franks were regarded by the classical writers as the two most ferocious tribes of Germans.

we can quite imagine that they have no knowledge of it whatever. They probably have never heard of Louvain nor seen a Catholic scientific journal, like, for instance, the "Revue des Recherches Scientifiques." If the idea of Catholic teaching occurs to them at all, it is probably dismissed as something necessarily "reactionary" and "obscurantist," so fettered by dogmatic prejudice, so lacking in any sort of initiative and originality as to be entirely negligible. *Catholica non leguntur* remains their working maxim. Let us examine this *Times* essay, which is styled "Present Views on Evolution,"¹ and see whether this supercilious attitude is in any way justified by the superior wisdom, depth of knowledge or clearness of thought which the writer discovers or displays.

Although he shows himself aware of the varieties of meaning attached to the term Evolution and the consequent necessity of defining it clearly before discussing it, he begins with what is perhaps the least helpful definition we have ever met, a definition which both ignores the real issue and raises a false one. "We shall be close to the most generalized significance," he writes, "if we take evolution as the antithesis to the view of creation accepted by fundamentalists." Here is *obscurum per obscurius* with a vengeance! Could anything be more unscientific? Instead of getting a definite clear-cut *status questionis*, we are referred to the views of an American Protestant sect—views in themselves vague and fluctuating and unauthoritative—and told that Evolution is their antithesis! Nor is the writer any more successful when he expands the question thus:

Did the sun and stars in their courses, the forms and properties of matter, animals and plants in their various classes and orders, man with his power of choice between good and evil, come into existence more or less in their present form by a direct and wilful act of Almighty God? Or did they assume their present forms in slow obedience to a general law of change, change oriented so that on the whole there is progress from the simple to the complex, from the lower to the higher? It is the Bible story, taken literally, against the popular implications of Darwinism.

We take leave to say that this is to state the problem quite misleadingly. The first question raised by the theory of Evolution is much more fundamental. It is theism versus atheism. It asks—"Is there a God who has made out of nothing the whole universe, visible and invisible, or did it evolve by itself out of the potentialities of uncreated, ever-existing matter?" That is the main issue on which Evolutionists are divided, and they answer

¹ The chief book reviewed is "Evolution in the Light of Modern Knowledge" (Blackie) by twelve contributors. We may later deal with this volume itself more fully.

the question differently, according to their different religious philosophies. It is only when we rule the Godless materialist out of court as manifestly irrational and illogical, that we can approach the quite secondary question raised by *The Times* writer, and properly stated, not in the words quoted above, but as follows: "Did God the Creator originally equip matter and force with power to establish the present universe, without further direct intervention on His part, or did He from time to time introduce new and higher forms and forces into the already existing world?" That is the question which divides all Evolutionists who are not rank materialists. No educated person now holds the view attributed by the writer to the "Fundamentalists," which is founded on a foolish misinterpretation of the Bible narrative. For even when "taken literally," and rationally understood, that narrative gives no support to the grotesque and quasi-blasphemous fancy of P. H. Gosse, the author of "Omphalos," who imagined that God made the world instantaneously as we find it, creating the various strata with their appropriate fossils just to bewilder the atheist! Indeed, we believe that the critic libels the literalists, even those from Tennessee, by implying that they would be wise to adopt Gosse's hypothesis as the logical outcome of their creed.

No doubt, outside the Catholic Church, amongst those who regard the Bible and the Bible only as their religion, there have been many who interpreted the first chapter of Genesis in a fashion irreconcilable even with the broadest facts of observational science, and were consequently shocked and scandalized by the declarations of Darwin and his following. But *The Times* writer cannot justly label those unenlightened folk "the orthodox." Studiously ignoring, as we have said, the teaching of Catholic scholars, the writer all through his essay writes as if the religious mind had no views of Evolution save those of the ignorant Bible-worshipper and as if true science was in any way a stumbling-block to the believer. He constantly identifies orthodoxy with blind, unscientific credulity, and this is why he lamentably fails in his purpose to set forth the present state of the Evolution controversy.

Nor do his own mental processes give us confidence that he can rightly interpret the writings he criticizes. Almost at the start, he speaks of Natural Selection, or the survival of the best adapted to the environment, as an agency capable of replacing "wilful intelligence" (? intelligent purpose), and although later on he shows himself alive to the distinction between "the description of a process" and "the causal explanation of that process," he maintains to the end that the survival of the fittest can be a "causal factor" in organic evolution. The fact is that the "modern mind" has no sound metaphysic and constantly confuses

"process" with "cause" or even "occasion." The only possible action of Natural Selection is indirect and negative; the improvements loosely ascribed to it are really due to some inherent principle in the organism which becomes better by variation. Its function has been aptly compared to that of a gardener who weeds a flower-bed, an operation which does not account for the flowers. If asked—"Why has that tree leaves?" the Darwinian cannot satisfy us by saying, "Because the gardener has not removed them." Some sense of the radical inadequacy of this principle which is the very keystone of the Darwinian hypothesis seems finally to be recognized by *The Times* critic, for after claiming, unjustifiably enough, that "the causative principle [of Evolution] which has gained most assent and encountered the fewest difficulties is natural selection or survival of the fittest," he admits that "the reality of this agency and still more the extent of its operation are still matters in dispute."

We should think they were. None of the authors under review seems to have considered the facts of Mendelism in relation to Darwin's theory. Few of them¹ realize the impassable gulfs that exist between life and non-life, between reason and non-reason. But they "believe," all the same, in the continuity of the process. The most markedly credulous is Professor Elliot Smith, who boldly asserts that Darwin has "demonstrated" the evolution of man [from a non-human stock], whilst owning that his explanation of the process "is still a matter of controversy and is likely to remain so for a very long time." As if one can be said to have "demonstrated" a theory of which one can give only a dubious explanation!

The reviewer is generally content to describe the findings of the experts without pointing out their unsound assumptions and inferences or stressing their discrepancies. But he does useful service in showing that, properly speaking, there is no such thing as inorganic evolution. The forces that brought the universe to its present condition cannot maintain it: it is running down. Here there is a vast region in which the so-called "law" of progress does not apply: why should it not be equally invalid in other directions?

We are glad to see that one of the authors criticized, Professor A. E. Taylor, who asserted that Evolution "cannot explain the existence of the universe," and was asked by the critic—"Can theology or philosophy account for the existence of God?", took the opportunity in the next issue of the *T.L.S.* of showing up his questioner's ignorance of natural theology and patiently ex-

¹ We can discover only two contributors out of the dozen who may be reckoned as even theists, and one of them is *not* the Anglican Canon, whose extreme modernism we commented on in *THE MONTH* as long ago as February, 1919 (p. 139).

plained that God is an *ens necessarium*, a Being whose essence necessarily includes existence. In this direction, at least, lies much which our modern mind might learn from the Catholic schools.

J.K.

II. TOPICS OF THE MONTH

Growing Need of European Unity.

The difference between statesmen and politicians, according to the humorist, is that the statesmen are dead. One is tempted to think that this is one of the truest of words spoken in jest, when one considers the slow and uncertain steps towards international peace made by the civilized nations and their reluctance to lay aside the war-mind. Not one of them seems to realize that the troubles in Morocco, in China, in Mosul, and in Russia, are not mere occasional and unconnected events, but plain proofs that the day of unquestioned white supremacy is over, and that the "lesser breeds without the law" are henceforward bent on having the chief voice in the disposal of their fortunes. Civilized Europe and its offshoots must revise their methods of dealing with the blacks and the reds and the yellows. Not only in military, but in moral prestige as well, has this continent been weakened by the Great War, and its only chance of regaining the latter is by returning to Christian principles—the love of justice, the practice of charity, the pursuit of peace—and, above all, by extending the reign of law to every detail of international dealings and showing that it has not set Mammon in the place of God. Empires, as Newman wrote, can only survive by continued expansion, *i.e.*, by aggression and conquest, and the day of Empires is over. It has at last dawned upon the public conscience—so slow is the growth of Christianity—that conquest is simply brigandage on a large scale, and that the search for markets inspired by industrialism is immoral, if it necessitates the subjugation and exploitation of weaker nations. There is still time for Europe to reform: the Mandates system, under which the interests of the mandated communities are paramount, shows the way; government must be for the benefit of the governed, and be always directed towards creating the capacity for self-government. But here as elsewhere example is better than precept. A Europe whose internal policy is still dominated by the fear and threat of war is in no condition to teach Asia and Africa the blessings of peace, nor indeed to resist Asia and Africa, should they employ against it the lessons of militarism it has taught. If the "Yellow Peril" ever becomes actual, it will be because the manufacturing of Europe have armed the East, and the quarrels of Europe have laid it open to attack.

**The War
in
Morocco.**

The war in Morocco is the grim aftermath of that dismemberment of Northern Africa which was carried out at the dictates of that sinister diplomatic convention, the Balance of Power.

Morocco is described as a "French and Spanish Protectorate" and is under the nominal rule of a Sultan. Its boundaries to the South are indeterminate, and both European Powers are fighting to maintain their hold on the country against the Southern tribes under Abd-el-Krim. He will, of course, ultimately be beaten, for his opponents are fighting mainly with native levies, are equipped with the most modern weapons of destruction and, with the exception of poison-gas, are using them freely—a proof of the fact that the Great War has finally ruled out all considerations of humanity in warfare. Villages are bombed and looted, hostages are taken and pressure applied by threatening their death: in a word, "frightfulness," once considered so exclusively Prussian, is now "common form" amongst belligerents. We wish it had been possible to offer Abd-el-Krim the arbitration of the League of Nations. No one can presume to say off-hand on which side is the balance of right. Whatever their original title, France and Spain have many years of prescription, and the legal status given them by the puppet Sultan, to justify them, to say nothing of their material development of the country. On the other, we may presume that Abd-el-Krim and his tribes fear further encroachment on their independence, and can point to a continuous protest against the presence of the foreigner. Offers of peace have been made to the Riff leader, but we do not think he has been invited to submit his case to an impartial tribunal.

**A Cowardly
Attack on
The Pope.**

The methods of the Morocco war have again occasioned unjustifiable reproaches directed against the Papacy for non-intervention. Once more, as frequently during the Great War, as in

the case of the Janina murders, and as regards Spain's solitary Moroccan campaign last year, the Pope has been blamed for not pronouncing a condemnation, on the sole authority of Reuter! A soi-disant Catholic, who writes in the "Saturday Review" under the pseudonym of "Tournebroche," and whose cowardice is more evident than his Catholicity, has made himself prominent in this senseless form of attack.¹ "Where or when [he writes in the issue for September 26th] has the Vatican denounced the bombing of Riff villages by Spanish and French airmen, many of them Catholics? . . . In the case of the Riffs there is *no possible shadow of doubt* [italics in the original] as to who are the aggressors inasmuch as [now mark the logic of this Solomon] both the French and the Spaniards have to *cross the sea* to attack

¹ See, for another quoted instance, *THE MONTH*, October, 1924, p. 365.

these Morocco natives in their own homeland." Here is a new and simple definition for the use of the Permanent Court of International Justice which will save much trouble. An aggressor nation is one which has to cross the sea in order to attack another. And therefore, whenever England fights away from home, she is an aggressor. We do not wonder that writers of this class are ashamed or afraid to sign their real names. Their pretence to Catholicity is simply a device to get their letters accepted, for it is a notorious fact that the most foolish concoction, provided it purports to be an attack by a Catholic on his faith, finds ready admittance into the secular press.

**Annual
Assembly of
the L. of N.**

The Council of the League of Nations opened its 35th Session at Geneva on September 2nd, and the Annual Assembly met, for the sixth time, on September 7th. All the 55 component nations were represented in the latter, which concluded its labours on September 26th. Last year's Assembly was attended by seven Prime Ministers and sixteen Foreign Secretaries. This year there were present no less than 57 Ministers of State, though the number of Premiers may have been less. No spectacular results were accomplished, but the League has become stronger, paradoxically, by a fuller realization of its present deficiencies. At its inception its main support was Great Britain and its most candid critic France. Now the rôles seem to have been reversed. Nothing could augur better for the future stability of the world than France's wholehearted advocacy of last year's Protocol, which enshrined the Papal ideal of Peace in a legal constitution. Great Britain rejected it as premature: there is too much uncertainty yet about sundry frontiers to allow it to function properly. Unfortunately, Mr. Chamberlain, in again defending his rejection of the Protocol, took up ground which would condemn any "venture of faith" in the interests of peace, such as certain commitments of the League itself. He described the British mentality as one that distrusted logic and shunned abstractions and abhorred generalities. He declared his undeviating attachment to the League, whilst evidencing a disposition which would make the League unworkable. Actions speak louder than words, and the fact that in the negotiating of the Security Pact with Germany neither France nor England use the League machinery looks as if they doubted its efficiency.

**The Question
of
Mosul.**

What has attracted most attention to the September Session of the League has been the failure, not of the Assembly, but of the Council to settle the Mosul Boundary question, committed to its decision last year. The League Commission pre-

sented an ambiguous report of nearly 200 pages and made alternative recommendations, *sc.* that, since legally the province belongs to Turkey (the so-called "right of conquest" being definitely rejected), it should, on the expiry of the British Mandate over Irak in 1928, revert to that Power, or, taking the racial connections of the locality into consideration (those of Turkish blood are reckoned at about 2 %) that it should belong to Irak, but only if the British Mandate is extended to 1940, with the consent of that State. The Council, faced with that alternative, formed a sub-committee of three to report, which sub-committee has, so to speak, moved the previous question, *i.e.*, has raised a doubt as to the legal competence of the Council to give a final decision. And so this doubt, which should have been seen and faced a year ago, compels the League to appeal for a preliminary decision to the Permanent Court of International Justice. Meanwhile both parties to the dispute—Turkey in the first place, and then by necessity Great Britain—have withdrawn their agreement to abide by the eventual decision of the Council, and the question is even more unsettled than it was this time twelve months. This lame and impotent conclusion has been a signal to the enemies of the League ideal of arbitration to cry down that noble conception, the only possible barrier between us and a future and final "great war," and undoubtedly the *prestige* of the League has suffered, so far as their influence extends. People are beginning to feel that the common mind which the League exists to create has not yet developed within it and that the members of the Council—representing Great Britain, France, Italy and Japan, with six temporary members chosen to represent the other Powers—still think and act as their respective Governments dictate, *i.e.*, with a primary view to national interest. If that were the case it would simply mean that the new League was merely the old diplomacy writ large, and that the universal interest—harmony and co-operation amongst States—was not held to outweigh national advantage. We are not so pessimistic as to think so, for that would be to despair of humanity. Still, unless some great Power actually does give way before a little one in the interests of justice, the impression that the League is unduly swayed by the big battalions is apt to remain.

**Various
League
Activities.**

The press, from mere lack of space, cannot note all the multiform activities of the League during the year culminating in the Annual Assembly, although there were over 300 newspapers represented at Geneva. Only the *League Journal*, published daily during the session, could furnish a full record of business done, the reports of the various Committees and sub-

Committees, and the resolutions adopted. Few papers have mentioned Dr. Nansen's project of settling refugee Armenians in their own Republic, which forms part of the Union of Soviet Republics, but is self-governing and self-supporting. Much of the trouble in Hither Asia would be allayed by that step. The economic restoration of Austria has bulked largely amongst the League's activities, and moral pressure is being exerted for the removal of the foolish tariff-barriers set up by the succession States. A drastic convention for the total suppression of slavery was put forward by the British delegation and warmly received. An account of the inauguration of the "International Institute of Intellectual Co-operation," which is intended to be a means of "pooling" the results of scientific research, and organizing the various departments of mental activities on an international basis, was given by M. Loucheur. The French Senate has voted funds for its maintenance and provided for its habitation. Pending the mitigation of political differences in a species of World Federation, everything that accentuates the already existing bonds between the nations—art, literature, science, law, medicine, trade, and so forth—deserves encouragement, everything that makes for friendship and co-operation. If only this new Institute, which remains in organic connection with the League Committee whence it originated, could do something to bring peace amongst journalists and thus correct the bitterness and unfairness of the "nationalist" press in every country, it would do much for the abolition of war. Another important proposal with the same end in view also came from the French delegation—that the Council should be requested to prepare the ground for an International Economic Conference, with a view to removing the causes of dissension which lie in an unchecked system of trade competition. These are only a few of the questions mooted and discussed in the various Assembly-Committees, all having for aim the betterment of a fallen and war-scourged world.

Other Movements for Peace.

Several of the unofficial organizations to promote peace took occasion of the League Assembly to join forces, as it were, with the delegates of the nations. The *Assembly Journal* prints in full the resolutions adopted at the ninth plenary Congress of the "International Federation of League of Nation Societies," held last July, a series of bits of constructive criticism, aiming at perfecting League organization and practice. This Federation, we are glad to note, especially insists on improvement in the matter of the treatment of minorities, hitherto one of the most unsatisfactory features of the League's activities. Although the exceptional (and just) treatment of minorities, religious and racial, is covered by nine Treaties, five Declara-

tions and two Conventions, it is still possible for Roumania, as we have frequently pointed out, to persecute in every way the hapless Hungarian minority placed under its rule by the cession of Transylvania.¹ The Federation represents a great mass of people in every country—here the League of Nations Union, which began six years ago with about 4,000 members, now (August) numbers 480,286—and should be able to do much to bring upon such barbarous policy the reprobation of the world. Another Federation not yet apparently become universal, the Inter-Allied Federation of Ex-Service Men (called from its French initials F.I.D.A.C.), which met in Rome early in September, and subsequently at Geneva on September 18th and 19th, presented to the Presidents of the Council and Assembly and to the Secretary General a series of resolutions in support of the League amongst which was—"that true peace can only be realized by the application of, and respect for, the fundamental principles: compulsory arbitration, security and general disarmament, and by the institution of an economic system ensuring to all nations humane conditions of production and of daily life." This Federation represents three million ex-soldiers, and, when it includes ex-enemy members, may claim about five million. We attach much importance to this growing determination to secure peace amongst those who have to bear the brunt of war.² If Governments are not trying to outlaw war, at least the peoples are. The recent German Trade Union Congress pledged all its members, in the event of an outbreak of war, "to prevent with all the means at their disposal, the manufacture of arms and munitions, and the transport through Germany of troops and war materials." A reaction against militarism, but a not unhealthy one.

National Bias in History.

The Institute for Intellectual Co-operation has in view the elimination from history text-books all that needlessly inflames national hostility or inflates national pride. It has its task cut out for it, yet it touches one chief obstacle to international peace. Quite accidentally, when writing these notes, we hit upon in a French magazine a review of a large work in three volumes, called "*Les Brigandages maritimes de l'Angleterre*." From its provocative title we may safely surmise that it is hardly a record of scientific impartiality, and we should have paid no heed to its appearance. We too have our Kiplings and others, who make English history a mere pageant of heroic and virtuous exploits.

¹ See an admirably outspoken article in *Catholic Times*, September 26th, wherein it is shown that the prestige, it may be the existence of the League, depends on its insisting on justice in this case.

² Yet another gathering, 800 delegates from 50 Peace Societies belonging to more than 20 separate countries, attended the 24th World's Peace Congress at the Sorbonne, from September 2nd—5th.

But the fact that the reviewer wholly approves of the book and considers its theme but one illustration of a universally accepted fact gives us an unpleasant insight into what may underlie the so-called "Entente Cordiale."

L'histoire entière de l'Angleterre [writes the reviewer, as assuredly as if he were enunciating an axiom of Euclid] est la consécration officielle du droit du plus fort, et, malheureusement, l'histoire de la Grande Guerre et des années qui ont suivi ne saurait affaiblir cet axiome. L'Angleterre n'a pu établir sa puissance qu'en mettant de côté les principes de la justice universelle et du droit des gens, admis par toutes les nations civilisées. On ne peut nier que la Grande-Bretagne n'ait, plus que toute autre nation, abusé de la supériorité de la force au détriment de la justice,

and so on, to justify the terms of this indictment, "formidable, bien que très impartial."¹ We have no doubt that there are sundry materials for such an indictment; no nation, least of all one which has acquired an Empire, can claim an unblemished record: but it is the wide generalizations which our French friend bases upon those materials and his refusal to see any sign of a change of heart that strike us as so ominous. There is plenty of work, then, for the new Institute to accomplish, before history, which necessarily involves the recalling of past crimes and quarrels, ceases to be a source of division between nations.

"As
Others See
Us"

It is well for us to realize that there are other views of "Deeds that won the Empire" than those contained in our popular histories. It is an advantage to know what the man with whom you are dealing thinks of you. Otherwise you cannot correct impressions which are false, or really come to an understanding. Many people are pained and puzzled at the attitude which the French press has taken up with regard to its country's debt to us. They expected some sign of gratitude when Mr. Churchill remitted two-thirds of the whole amount and asked comparatively easy payments for the rest. They imagined that, having come to the assistance of France with millions of men and milliards of money, they would meet with a certain modicum of praise and thanksgiving. A detached Transatlantic observer in "The Commonweal" (September 2nd) shows us how we have misread French sentiment:

The impression latent in the average French mind is that the war was Britain's, to the full as much as France's—that

¹ See "Polybiblion: revue bibliographique universelle," August—September, p. 121.

by fighting it on France's frontiers she secured an inestimable advantage, and one which, seeing the development of air and submarine offensive, might very possibly never occur again. Nor is this all. The British Government's preference for seeing it end without any counter-invasion, or the holding of a nation to ransom through the same armed means used by Germany in 1871 is seen in that same French mind as largely due to the fact that Britain's aim in eliminating her rival for a long term of years had been secured, and that new political combinations, always possible in the future, rendered it inadvisable to press the conquered enemy too hard.

The American writer may be mistaken in his diagnosis, just as the view which turns our very ordinary politicians into so many Machiavellis is somewhat astray. But whatever view they take of our share in Armageddon, it is evident that the French do not take our view, or else so generous a people would be lavish in gratitude. Here, then, we have a press-made misunderstanding, for we too have our anti-French press, which can only be cured when people cease to be press-ridden; it may be through the efforts of the Institute for Intellectual Co-operation. Taking the word in its primary sense, we must work for a genuine "Entente cordiale" to replace the present "Entente superficielle."

The Progress of the Pact.

The Germans have finally accepted the invitation to meet the British, French, Belgian and Italian representatives in Switzerland this month in order to discuss and define the final form of the Western Pact, which to their credit they originally suggested. It is expected that the conclusion of the Pact will be followed by the formal entrance of Germany into the League of Nations. The stabilization of the Western Frontier guaranteed by Great Britain will go a long way towards creating that security, the need of which is always pleaded to justify the maintenance of huge and wasteful armaments. There are signs too that on the East, Germany is disposed to make regional Pacts with Poland and Czecho-Slovakia which will remove sources of friction in that direction. The growth of compulsory arbitration, voluntarily accepted, means the gradual diminution of the chances of war, but the nations have a long way to travel yet before it is finally outlawed. Many Governments, including our own, seem to be endeavouring to eat their cake and have it, to enjoy the advantages of association in the League and at the same time to retain complete freedom of action. They have not realized that membership of the League means a preference for the universal over the particular good, if choice has to be made, *i.e.*, a real cession of sovereignty for the gain of peace.

Captious Critics.

The Times has lately been printing letters, the object of which is to keep alive racial hatred, about the numerical predominance of German visitors to Swiss pleasure-resorts. A year or so ago, it was the numbers of German tourists in Italy that was made matter of complaint. The implication in both cases was that Germans had no right to enjoy themselves until their war-debts were liquidated. These spiteful letters take no account of the facts that Switzerland is next door to Germany and therefore an obvious place of resort for German tourists, and that Germans as a whole do not recognize the justice of the reparations levied on them. In any case the persistence of this spirit of carping and criticizing shows how slowly the ill-will engendered by the war is disappearing amongst those who, being presumably educated as well as wealthy, should be above such silly pettiness. When the mad pursuit of pleasure, with all its waste of time and resources, ceases in England, then let us cast stones at other nations.

The Stockholm Conference.

As we anticipated last month nothing came of the Universal Christian Conference on Life and Work held at Stockholm about a month ago. Though called Ecumenical and compared with Nicæa by its royal host, anything less like a General Council could hardly be imagined. To begin with, instead of various members of the same faith meeting to discuss its implications and to defend it from attack, there assembled at Stockholm representatives of thirty-one different "Churches" and not a single representative of the True One. What wonder that these earnest men confined themselves to what they considered the social aspects of Christianity and left doctrine severely alone, even to the extent of leaving out the dogmatic statements from the *Te Deum*! We do not undervalue the work of this heterogeneous assembly: everything that tends to promote a common social conscience in mankind is to the good, and the world needs reminding that Christianity means conduct as well as belief. The earlier Protestants laid stress on the latter to the detriment of the former: their various descendants have reversed the emphasis, but without a fixed framework of dogma morality must needs be feeble and fluctuating. These united Protestants, although aided by numerous representatives of the Orthodox Churches, always ready to combine except with Catholics, could not agree even on so elementary a point of ethics as birth-control. So the Stockholm Conference had to be content with the good which comes from any breakdown of insularity with its accompaniment of ignorance and mistrust: nothing more solid, not even a message to dissident Christianity, was attempted.

**The "Red"
Peril.**

The "stunt" press, as was to be expected, has succeeded in giving those who wish to subvert the present social system a free and extended advertisement which has only inflated their self-importance without in the least diminishing their influence. The only way to combat Bolshevism is to remove the grievances on which it thrives. The average workman is, if anything, too tame, too slow in seeking to better his lot and make his existence more humane. Generations of servitude have blotted out any higher ideals than comfort and security. His class have been so long deprived of the common goods of humanity, liberty, education, a decent home and opportunity of craftsmanship, that it has well-nigh lost all appreciation of them. There is no real danger of his becoming a Bolshevik, if only his rulers show, by deeds as well as by words, that they regard his welfare, according to the teaching of Pope Leo, as their chief care. Amongst the many "reconstruction" suggestions that appear in the papers we have noticed only one that lays emphasis on this point. If only the Coalition Government of 1919, which placed decent housing in the forefront of its programme, had kept it there, what a sea of troubles should we have escaped! The slums are the forcing-beds of discontent, yet for seven long years hundreds of thousands of our citizens have had to live in slums, cheerless, over-crowded, insanitary, vile. Things are getting better, and the Ministry of Health assures us that 135,000 houses have been erected with State assistance during the year, 1924-5. But the population has been steadily increasing since the war, and the new houses are mainly for the houseless, not for those inadequately housed. The slums continue to breed Bolshevism. On the other hand, the professional Bolsheviks of the Trade Unions and the Labour Party—the "red" extremists—are not slum-dwellers: they get what influence they have from unemployment. And despite the votes at the Trade Union Congress at the beginning of last month, counteracted as they were by the Labour Party's votes at the end, we think that the "red" influence does not extend very far. Such as it is, bodies like the British Fascisti and the more recent Organization for the Maintenance of Supplies, with their suggestion that the Government is unable to cope with disorder, are to be deprecated, as only tending to accentuate class-warfare.

**A mistaken
remedy.**

It is not enough to decide that slums must go: it is necessary also to see whether the localities are slums or only partly so, and to consult the occupiers and the owners about alternative accommodation. The proposed clearances at Limehouse seem to have been arranged without considering the matter sufficiently, under the apprehension that poor people need not be

consulted nor property owners compensated. Overcrowding is only one element in the composition of a slum and that can be remedied without demolition. The present dwellings, or many of them, we are told, are capable of being rendered decent homes. They possess gardens or backyards, wherein poultry or pets may be kept. They have the further amenity of being comparatively private. The well-meaning but unintelligent authorities propose to destroy these homes and put their occupants into barracks—lofty flats with common staircases and offices, and of course no gardens unless it be on the roof. The inhabitants naturally prefer slums on the level to what might be slums on end. The present Limehouse arrangement is better, as Mr. Chesterton might say, than the proposed sublime house. One would think that London was congested enough as it is without a plan which would only add to congestion. If buildings cannot be made sanitary, of course they should go; otherwise the aim of the authorities should be the relief of overcrowded areas by the erection of houses in the suburbs or the country.

**The Union
of Anglicans and
Nonconformists.**

The discussions between the Anglican Church and Nonconformity on reunion which originated out of the Lambeth Conference 5 years ago have been suspended "for the present" in order that the Churches concerned should as a whole study what has so far been accomplished. To an outsider, it would seem that the parties, although they claim to have reached a large measure of agreement, are really at an *impasse*. Anglicanism has hitherto been committed to the theory of the historic Episcopate transmitted from the Apostles. Nonconformity will have none of prelacy, as contrary to the brotherly equality of the Gospel. Notwithstanding this, we gather from the published resolutions of the Federal Council of the Evangelical Free Churches concerning the Report of the Joint Conference held at Lambeth (not yet published), that those several positions have somehow been reconciled. The method is the usual one of "finding a formula" sufficiently elastic to cover both views. The Lambeth Conference itself led the way by asserting that it did not "call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the Episcopate." On the strength of that declaration the Anglican representatives in the Joint Conference agreed "that ministries which imply a sincere intention to preach God's word and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Churches concerned, are real ministries of Christ's Word and Sacraments in the Universal Church." But at Lambeth the Bishops laid down that, inasmuch as they themselves and their clergy would willingly accept from reunited Nonconformists "a form of commission or recognition," they would

expect Nonconformists, in their turn, "to accept a commission through episcopal ordination." This condition Nonconformists will not agree to, since it is granted that ministries of both parties stand on an equal footing, but they have no objection to Episcopacy being an essential feature of the reunited Church, provided—and this, *mirabile dictu*, has won the acceptance of their Anglican colleagues—that it be "an episcopacy not of its present character but of a 'constitutional' character." They have no objection, in other words, to their Moderators, Presidents and Superintendents being called Bishops so long as they remain precisely as they are, the elected leaders of their several congregations, holding office on their authority and at their pleasure. By consenting to this "formula," Anglicanism, which is already congregationalist in practice, will become formally so, and recede still further from the Church of the Apostles.

Echoes
of
"Malines."

Happily in dealing with the Church of Christ, there is no question of "finding a formula." That Church, in presenting her articles of belief, speaks with the authority of Him who said—"He that believeth not shall be condemned." When there is question of revealed and defined truth there is no room for that "liberality of view" which a *Times* writer praises in the Joint Committee. The *Church Times* (September 4th) disingenuously endeavours to show that the attitude taken by Catholics in England towards the "Malines conversations" is not supported in Rome. No doubt, there are varying views everywhere, more or less correct according to the individual's knowledge and understanding of the circumstances, but there is no difference amongst Catholics about the ultimate conditions of union. So long as it was thought that Anglicans really understood the doctrine of the essential visible unity and unicity of the Church, and were seeking means to enter the One Fold, so long, naturally and necessarily, the "Conversations" were approved. But no approval can be given in Rome or elsewhere to proceedings, the upshot of which has been only to confuse that main issue and to foster the impression that the Church can alter her essential character. We are glad to see that the Abbé Portal, speaking at Brussels on September 24th, dropped the misleading word "reunion," which implies that the Visible Church exists in a divided state. On the other hand, he is reported to have said that "agreement was in fact reached on the principles of the Council of Trent"—a vague enough phrase but one which brought an emphatic protest from the Bishop of Durham (*Times*, September 29th) against this bartering away of the liberties of the National Church, and an equally conclusive disclaimer from Bishop Gore next day. The moral is that, for the benefit of critics and supporters alike, an official report of these "Conversations" should be issued as soon as possible.

THE EDITOR.

III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest.]

CATHOLIC DOCTRINE AND PRACTICE.

Church Indefectible, in what sense [Rev. R. Knox in *Catholic Gazette*, September, 1925, p. 227].

Mary, the Mediatrix of All Graces [A. O'Malley in *Ecclesiastical Review*, September, 1925, p. 225].

Matter and Form, Orthodox teaching on [V. G. Michel, O.S.B., in *Ecclesiastical Review*, September, 1925, p. 241].

Religion and Science [W. Parsons, S.J., in *America*, August 15, 1925, p. 415].

CATHOLIC DEFENCE.

Anglicanism essentially Erastian [Mgr. Barry in *Catholic Times*, August 22, 1925, p. 9].

Anglican Orders, Invalidity of, asserted by Anglican Bishops [Father Woodlock, S.J., in *Tablet*, September 12, 1925, p. 342].

Anglicans, Questions for [G. E. Biddle in *Catholic Gazette*, August, September, 1925].

Galileo Case, Nature and Lessons of [Benedict Elder in *Fortnightly Review* (St. Louis), August 15, 1925, p. 336].

Roumanian Intolerance of Catholics [*Catholic Times*, September 26, 1925, p. 5].

Tennessee School Regulation, a defence of Christianity [Benedict Elder in *Fortnightly Review* (St. Louis), September 1, 1925, p. 358; J. La Forge, S.J., in *America*, September 5, 1925, p. 487].

POINTS OF CATHOLIC INTEREST.

Abnormal Characters [Rev. C. Bruehl in *Homiletic Review*, September, 1925, p. 1249].

British Association, Birth Control at ["Umbugology," by H. S. in *Christian Democrat*, October, 1925, p. 145].

Catholic Press, Suggestions for improvement of [*Blackfriars*, September, 1925, p. 499].

Catholics and Orthodox in Jugo-Slavia [A. Christitch in *America*, August 29, 1925, p. 463].

Converts' Aid Society [The Secretary in *Catholic Gazette*, September, 1925, p. 234].

Democracy, The Church and [Rev. H. G. Hughes in *Ecclesiastical Review*, August, 1925, p. 124].

Evolution; If it were a fact [J. M. Cooper in *Catholic World*, September, 1925, p. 173].

Hagiography, Fact and Legend in [H. Thurston, S.J., in *Studies*, September, 1925, p. 389].

Movies, The Scope of the [E. Garesché, S.J., in *Queen's Work*, September, 1925, p. 225].

Paleolithic Man, The Mentality of [R. J. McWilliams, S.J., in *Ecclesiastical Review*, September, 1925, p. 263].

Royalties [H.S. in *Christian Democrat*, September, 1925, p. 137].

University Education in Ireland [T. Corcoran, S.J., in *America*, August 29, September 19, 1925, pp. 464, 539].

REVIEWS

I—THE LONDON CHARTERHOUSE¹

IT was the Black Death that brought the Carthusians to London, which is another illustration of the proverb about an ill wind. When Philippa daughter of the Count of Hainault came to England to marry King Edward III. she was accompanied by her relative, Sir Walter of Mawny, "an approved man, and in all things laudable, . . . full of sanctity and grace, devoted to God and Holy Church," "a splendid man," "an unvanquished victor." During the great pestilence so many people died in London that the cemeteries were insufficient for their burial and the corpses had to be thrown into "places unseemly and not hallowed or blessed." The very gallant gentleman, Sir Walter of Mawny, was greatly distressed when he discovered what was happening and straightway purchased a piece of land called Spittel Crofte from the master of the Hospital of St. Bartholomew in Smithfield. Then Sir Walter went to Ralph, Bishop of London, and begged him to bless the plot as a cemetery. "The bishop approving of his devotion, assembled a great multitude, and with a solemn procession came to the said place, and at the instance of Lord Mawny, hallowed it in honour of the Holy and Undivided Trinity and the Annunciation of Our Lady, because that feast is the first Joy of the glorious Virgin Mary, Mother of God, and the beginning of all our salvation." Lord Mawny then founded a chapel in the new cemetery and proposed "to institute there a college of twelve priests." But the Bishop of London died and "another of pious and most holy memory arose, Master Michael of Northburgh," who, when crossing over from Rome to England, visited a house of the Carthusians near Paris "and began to be very sad because there was no house of that Order near the city of London." On his arrival in England, Master Michael at once approached Sir Walter, and the result of their meeting was an agreement drawn up "in the Name of Jesus, Amen" to establish a house of the Carthusian Order in the new cemetery outside Smithfield. The Bishop then sent letters to the priors and convents of the houses of Witham and of God's Place of Hinton, of the same Order, in which he anticipated the monks' objection "that our scheme demands that we be in lonely places and live apart from the busy haunts of men." Great indeed were the difficulties in the way of Master Michael's plan for "what is more wicked than the devil? and how many and

¹ *The History of the London Charterhouse from its Foundation until the Suppression of the Monastery.* By Sir William St. John Hope, Litt.D., D.C.L. With Plan and Illustrations. London: S.P.C.K. Pp. xi. 203. Price, 25s. 1925.

what hindrances the devil procured and did!" But at last in the year of our Lord, 1370, the Carthusians came, and "living in a multitude of peace, poor as they were, they bore all things with Christ in joy and indeed gave thanks." When their "famous founder" died he was buried before the step of the high altar and in this manner his stately epitaph began:

Mawny Walterus jacet hic tumulatus.
Cujus amor verus Christo fuit associatus.
Miles honoratus per prelia nobilis ille.
Sic sublimatus meruit praeconia mille.

For lovers of old London Sir William St. John Hope's princely volume provides a feast of good things served in the most distinguished way. Many documents relating to the buildings of the Charterhouse are here published for the first time and their editing is all that could be desired. It is very plain that Sir William was in love with his subject. Every real scholar is a lover and there is an air of suppressed enthusiasm about these pages which almost puts them in the literature of religion, though they are mainly concerned with the stone walls and wood-work of the Charterhouse. The author is now dead, but he has left a monument behind him which will keep his memory green for many a day in the gratitude of all for whom the story of Smithfield's "shy recluses" is one of the imperishable romances of London.

2—BOETHIUS¹

DEVOTEES of Boethius are not numerous in this age when people find their consolation in anything but philosophy. To the little band of his admirers belonged the late Father Adrian Fortescue, who wrote to such fine purpose in so many fields. Before he died he had nearly completed the splendid edition of the "*De Consolatione Philosophiæ*," which his colleague at Old Hall, Father George Smith, now presents to the public with all the usual scholarly apparatus of dissertation, appendices, indexes, etc. Boethius, as is well known, although he was born at the end of the fifth century, A.D., makes no mention of Christianity in his book, but, for all that, he was a great favourite with the Fathers and scholastics, and has left his imprint on scholastic philosophy. The "*De Consolatione*" is not a book which a serious student of Christian thought can afford to neglect, and Dr. Fortescue has done such students royal service. As far as one who is not a specialist can judge this present

¹ *De Consolatione Philosophiæ: libri quinque*: a critical edition by Father Adrian Fortescue and Dr. George D. Smith. London: Burns, Oates & Washbourne. Pp. xlviii. 225. Price, 12s. 6d. 1925.

work is a perfect piece of editing. The notes are extraordinarily good and display a wealth of learning such as would have made Boethius himself gasp with astonishment. Dr. Fortescue's books on the Eastern Churches showed us a scholar who was at the same time a delightful writer. This book deepens our respect for his scholarship and proves besides how widely his literary interests extended. Even when writing in Latin, Dr. Fortescue could not be dull, and people who might not find much joy in Boethius himself may be sure of a pleasant hour if they will but read the preliminary dissertation on the life and religion of that poor victim of an Emperor's whim, compiled, or rather composed, by the loving skill of Dr. Smith from his colleague's abundant notes. Dr. Smith is to be congratulated sincerely on the great part he has played in the production of this book, and the publishers too, who have made the volume a model of fine craftsmanship.

SHORT NOTICES.

PHILOSOPHICAL.

"THE time seems ripe for the foundation of a new philosophy. Sensualism and Idealism, the two great systems which practically monopolized the history of philosophy, are in ruins. There have indeed been some attempts at reconstruction—modernism, Bergsonism, pragmatism—but these too are discredited or in process of decay. *The scholastics alone lay claim to the possession of true philosophy.* It is necessary to disabuse them." So speaks M. Jean Maar in his recent book, *Le Fondement de la Philosophie* (Téqui: 7.50 fr.). M. Maar is a Catholic and a careful thinker, but we doubt very much whether his criticism of scholastic methods has anything in it of permanent value. It is only the supremest effort of human reason, the philosophy of St. Thomas, that may claim to be *perennis*. The last section, "Considerations sur le Mysticisme," is good.

CANON LAW.

Father Francis Betten has republished his useful little booklet on Church legislation concerning bad literature, with the changes made necessary by the reorganization of the Congregation responsible for such legislation and the new Code itself of Canon Law. The right and duty of the Church to deal with evil literature is amply vindicated in *The Roman Index of Forbidden Books, briefly explained* (Chicago: Loyola University Press: 15 cents), and all the questions that arise out of the exercise of her power are adequately treated. Particularly valuable are a series of notes explaining the limitations and exact bearing of the prohibitions.

DEVOTIONAL.

A review of a book is bound to be the expression of an individual's opinion about it. People who read reviews know that, and consequently will be tolerant of a certain amount of egotism. The present reviewer

has now for some years been finding real refreshment of soul in Père Charles's series of informal meditations, called in French, "La Prière de toutes les Heures." He knows no better remedy for those doldrums of the soul when a man finds himself spiritually becalmed. The work has recently been translated into English by Madame Maud Monahan and published under the title, **Prayer for All Times** (Sands and Co.: 5s.). Cut and dry meditation books are but a sorry help to us when we are tired and dispirited and the fancy within us flags. What we need then is somebody else to make the pictures which will set our jaded imaginations going again. Even style can be sacramental and that is the great value of this book. Père Charles wields his French like a master and he has the soul of a poet in him. It must be confessed that a good deal of the fine flavour has necessarily evaporated in the English version, but enough remains to have made the task of translation worth while. Madame Monahan has done her work conscientiously but her prose has not the suppleness and rare suggestive qualities of the original. We doubt indeed whether they could be preserved in any translation.

Cuthbert Tunstall, Bishop of Durham, is a pathetic figure in the annals of the English Reformation, and it is just the sadness of his story which lends a peculiar poignancy and attractiveness to **Certain Godly and Devout Prayers**, which he wrote in Latin and which were translated into English by Thomas Paynell, a chaplain of Henry VIII. The Latin and English text has been edited recently by Dom Roger Hudleston, and is published in their Orchard Series by Burns, Oates and Washbourne, price 2s. 6d. cloth, 5s. leather. It is a charming little book, especially the last part, which is, "A prayer unto God for the Dead which have no man that prayeth for them."

The spiritual writings of Père Raoul Plus, S.J., no longer need any introduction to English readers. The latest book of his to be translated, **Christ in His Brethren** (B.O. and W.: 6s.) is, like the others, solid and sober. One would need to search a long time before finding a better treatise on the second of Our Lord's great commandments. Father Plus starts from the idea of the Church as the Mystical Body of Christ and brings out that social aspect of the Gospel which constitutes the very essence of Catholicism. He shows how the Blessed Eucharist is not only the symbol of our unity in Christ but its creator and guardian, and then proceeds to discuss the nature and limits of the love in which our unity must express itself. In Book III. he deals with the law of solidarity which rules us, as unescapeably as the law of gravitation. Whether we like it or not, we have to shoulder the great responsibility of our influence on the lives of other men. The second part of the volume is devoted to the three great means of apostolate, prayer, suffering and active work for the good of others. This is a very noble book. It is written interestingly and is full of telling little stories and illustrations. Miss Hernaman's translation is excellent.

BIOGRAPHICAL

The Basques are a small people, but they have produced very big Saints. Ignatius Loyola, Francis Xavier and Vincent de Paul, were all three Basques. On Ascension Day, 1923, another child of that sturdy, self-respecting stock was raised to the altars, and of his inspiring story

John Foster Makepeace gives an excellent sketch in *The Life and Times of Blessed Michael Garicoïts* (B.O. and W.: 2s. 6d.) Blessed Michael was a most lovable character and a great man, if ever there was one. When the Jesuits settled down near his house at Bétharram, someone whispered that they would do his work there harm by their competition. Blessed Michael at once wrote to the Jesuit Superior: "I hope that we shall never be a hindrance to you, as I am confident that you will never be to us. Unhappily, we are far from the days . . . when the Church found multitudes of auxiliaries . . . should those days ever return we shall be happy completely to efface ourselves before greater works and abler workmen. . . . Vere dignum, justum, aequum et salutare, que les quasi-choses cèdent aux choses." Like the Passionist St. Gabriel, Blessed Michael would have been a Jesuit himself, had not his Jesuit director persuaded him that God had other plans for his zeal. Mr. Makepeace has written a capital little biography.

HISTORICAL

Catholics have reason to be grateful to Miss Beryl Formoy for her excellent study in Church History, *The Dominican Order in England before the Reformation* (S.P.C.K.: 6s.). We may assume that Miss Formoy is not of our Faith, and that being so, our verdict on her performance is an emphatic "well done!" Her book is written in an admirable spirit and manifests a positive enthusiasm for the holy Order of St. Dominic, an enthusiasm which anyone who studies Dominican history in an impartial way is bound to share. Of course she makes mistakes, as who would not, dealing with so complicated a theme from the outside? The Dominican constitutions are something like the British constitution in their riches, breadth and care for the liberty of the individual. It may be doubted whether it is possible for a non-Catholic to grasp their full significance. Miss Formoy seems to us to get into a muddle when she is dealing with what we might respectfully call the executive of the Order of Preachers, but when she is dealing with Dominican activities she is splendid. All her book needs is a little revision by one really "in the know." If we might offer a little friendly advice it would be that she should submit her work before its second edition (and we hope there will be a second edition) to a Dominican authority such as Father Bede Jarrett, whom she praises in her preface. The small mistakes to which we have referred above would then disappear and we should have a thoroughly good account of the Dominican Order in England before the Reformation.

MISCELLANEOUS.

St. Philip Tutor and Saint, by Mr. Hall-Patch (Sands: 3s. 6d.), is not a life of Rome's great apostle, but a story-book founded on the facts of that most attractive life. It is a beautifully illustrated book and true to history in the main, though not professing to be literally accurate. Mr. Hall-Patch writes in an interesting way and we think his stories will serve a good purpose in sending readers to Capecelatro and the other biographers.

Père Ed. Hugon, O.P., has been doing splendid service in the popularization of the theology. So admirable is his volume on the Redemption that an Anglican Publishing House has thought well to bring out

a translation of it recently for the benefit of its own public. The distinguished Dominican was honoured with a Brief from Pope Pius XI. in 1923, commending "la clarté du fond et de l'exposition," noticeable in his theological books. The same qualities are apparent in *Études Sociales et Psychologiques, Ascétiques et Mystiques* (Téqui: 5 fr.). Père Hugon writes on "La vraie Société des Nations," "L'Union des Eglises," "Les Maladies de la Volonté," "La psychologie de la conversion," "Les vertus actives et les vertus passives," "La profession religieuse et les oeuvres," "La mystique de Saint Thomas d'Aquin."

MINOR PUBLICATIONS.

We have received the following publications from Paris: *Les Elites Sociales et le Sacerdoce*, by Henri Le Floch, S.Sp. (Téqui: 1 fr.). It is a book about the ever-present problem of vocations to the priesthood, a problem it would seem more urgent in France even than in these islands; a *Panegyrique de la Bienheureuse Thérèse de l'Enfant Jésus*, pronounced at the time of that Saint's beatification in 1923 (Téqui: 1 fr. 50); *Le Sang des Prêtres*, par Henri Bordeaux (Bonne Presse: 0 fr. 15), which is the inspiring preface the eminent academician wrote for the "Livre d'Or du Clergé"; a charming collection of stories about the work of the Holy Childhood Association in Nankin, entitled *Les Petits Chinois*, par G. Gibert, S.J. (Téqui: 1 fr. 50); a well-written little book for priests, on devotion to the Sacred Heart, called *Manete in Dilectione Mea* (Téqui: price not stated), and *Le Saint Rosaire*, par R. P. Vincent Mercier, O.P. (Bonne Presse), a useful handbook for Rosary Confraternities.

From Turin comes *Le Jubilé hors de Rome*, by Père J. Lacau, S.J. (Marietti: 1 fr.), a useful though rather tardy commentary on the constitution, "Apostolico Muneri."

Among the lighter pamphlets recently issued by the C.T.S. are: *A Box-tender's Romance*, by Theodora Kendal; *The Underworld and other Stories*, by Janet L. Gordon; *The Miracle and other Stories*, by Mary E. Woellwarth; *Prinny and her Pranks*, by E. Bancroft-Hughes; *Out of the Depths*, by Rev. J. I. Lane, and that perfect little masterpiece, *The Tramp*, by Miss M. E. Young, which THE MONTH is proud of having originally published. We are very glad to see that there is a steady demand for the following pamphlets which have been re-issued recently; *Self-Discipline*, by Dom Justin McCann, M.A.; *The Church in England, Past and Present*, by the Rev. Vincent Hornyold, S.J.; *What is Purgatory Like?* by the Rev. E. Towers, D.D.; *Wesleyanism*, by A. Burbridge, S.J.; *An Escaped Monk, Being the Story of William Jefferys*, by James Britten; *The Tower of London*, by C. L. Jones; *Saint Francis as Social Reformer*, by Father Thomas, O.S.F.C.; *How to Look for the True Church*, by the Right Rev. John S. Vaughan; *St. Joan of Arc*, by J. B. Milburn; *St. Patrick*, by the Right Rev. Mgr. Arthur Provost Ryan (141 st. Thousand!); *The Catholic Sick Room*, by James F. Splaine, S.J.; *Family Life and the Mass*, by the Rev. Joseph Rickaby, S.J.; *Does the Catholic Church Persecute?* by the Rev. Joseph Keating, S.J.; *His Visitors, Meditations for Christmastide*, by Mother St. Paul; *How to Converse with God*, from the French of Rev. M. Boutauld, S.J.; *The Holy Gospel according to St. John*, with Notes by Archbishop M'Intyre; *Why Catholics Pray to the Blessed Virgin*, by the Right Rev. Monsignor Canon Moyes, D.D.; *Retreat Notes*,

from Conferences given by Father Considine, S.J.; **St. John Berchmans**, by Rev. C. C. Martindale, S.J., and **The Rosary said Before the Blessed Sacrament**. The price of each of these tried and proven pamphlets is twopence.

The Father of the English Reformation (C.T.S.: 2d), by Rev. John Ashton, S.J., is a new and admirable account of Thomas Cranmer, of whom Lord Macaulay wrote: "When an attempt is made to set him up as a saint, it is scarcely possible for any man of sense, who knows the history of the times, to preserve his gravity."

The C.E.G. has lost its devoted and most capable master, but before departing for his native land Mr. Sheed gave us a farewell gift in the shape of a delightfully-written pamphlet on the good work which was so dear to him. **The Catholic Evidence Guild** (C.T.S.: 2d.) is a legacy every Guildsman will appreciate and treasure. For those who have not much time to devote to big books and who yet feel they would like to know the history of the Church at least in its broad outlines, we can confidently recommend the reissue of **A Bird's-Eye View of Church History**. Revised and brought up to date by Thomas Calnan, S.J. (C.T.S.: 6d.). Father Calnan is a specialist in his subject and has done his work as reviser admirably. **Prayers for the Conversion of England** (C.T.S.: 2d.) brings our minds back to the heroic days of Cardinal Wiseman and Father Ignatius Spencer. Wiseman composed them in Latin for the use of the English College at Rome when he was its Rector, and they were translated for general use by Father Spencer. It was a very good idea to republish them as they will serve to remind the present generation of their debt to their fathers in the Faith and also to enkindle their zeal.

The C.T.S. has also published recently a little series, entitled **Stories of the Saints**. These six pamphlets are just the thing for children.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

BEYAERT, Bruges.

Tractatus Dogmatico-Moralis de Sacramentis in Genere; De Baptismo et Confirmatione. Al. de Smet, S.T.D. Editio altera. Pp. xx. 331. Price, 25 fr.

BURNS, OATES AND WASHBOURNE, London.

St. Vincent de Paul and Mental Prayer. By Joseph Leonard, C.M. Pp. 286. Price, 10s. 6d.
Dame Elizabeth Barton, O.S.B., The Holy Maid of Kent. By The Rev. J. R. McKee. Pp. vi. 65. Price, 2s.
Albert Alfred, P.C. By C. C. Martindale. Pp. 108. Price, 2s.

CECIL PALMER, London.

The Lordship of the World. By C. J. O'Donnell. Pp. 187. Price, 5s.

CONSTABLE AND CO., London.

The Man Nobody Knows. By Bruce Barton. Pp. xi. 130. Price, 3s. 6d. net.

FAITH PRESS, London.

The Mystery of the Incarnation. From the French of Rev. Fr. Ed. Hugon, O.P. Pp. x. 266. Price, 5s.

HEATH CRANTON, London.

The English Pope (Adrian IV.) By Edith M. Almedingen. Pp. xvi. 197. Price, 10s. 6d.
King Henry the Fifth's Post Historical. By W. F. P. Stockley, M.A. Pp. 152. Price, 7s. 6d.
The Language of Poetry. By H. F. Sampson. Pp. 95. Price, 3s. 6d.
Open Patrols. By A. B. Teetgen. Pp. 236. Price, 6s.

HERDER, London.

An Introduction to Church History. By the Rev. Peter Guilday, Ph.D. pp. vi. 350. Price, 8s.
In the Fullness of Time. The Gospel of St. Matthew explained by Herman J. Cladder, S.J. Pp. ix. 387. Price, 9s.
The Higher Life. By

- Albert Muntz, S.J. Pp. ix. 291. Price, 7s. *The Greatest Man on Earth.* By Thomas D. Mack. Pp. 261. Price, 6s. *Progressive Ignorance.* By Charles C. Miltner, C.S.C. Pp. 98. Price, 3s. 6d. *Handbook of Scripture Study.* Vol. II. The Old Testament. By The Rev. A. Schumacher, D.D. Pp. 252. Price, 8s. *Darkness or Light.* An Essay in the Theory of Divine Contemplation. By Henry Browne, S.J. Pp. vii. 286. Price, 7s. *The Angels—Good and Bad.* By The Rev. Frederick A. Houck. Pp. xii. 141. Price, 5s. *Lucius Flavius.* By The Rev. Joseph Spillmann, S.J. Sixth Edition. Pp. 619. Price, 6s. *Letters to an Infidel.* By Rev. Matthew J. W. Smith. Pp. 160. Price, 5s. *The Truth of the Catholic Religion.* By James Linden, S.J. Pp. v. 99. Price, 2s. *Little Sayings of the Saints.* Chosen by Anne Scannell O'Neill. Pp. 138. Price, 2s. 6d. *Novena Manual of Our Lady of Perpetual Help.* By Rev. Jos. A. Chapoton, C.S.S.R. Pp. 424. Price, 6s. *The Three Divine Virtues.* By D. I. Lanslots, O.S.B. Pp. x. 222. Price, 6s.
- HERDER, Freiburg.
Katholische Weltmission und deutsche Kultur. By Dr. Josef Schmidlin. Pp. xii. 62. Price, 2.00 m.
- KEGAN PAUL, London.
The Lives of the Popes in the Middle Ages. By The Rt. Rev. Monsignor Horace K. Mann, D.D. Vol. XIII. (1216—1241). Pp. 459. Price, 15s. *The Real Thing.* By Benedict Williamson. Pp. 221. Price, 10s. 6d.
- LINCOLN TORREY, London.
Songs South of the Line. By R. Croft-Cooke. Pp. 39. Price, 3s.
- LONDMANS, London.
The Master and His Friends. By H. A. Wilson, M.A. Pp. x. 244. Price, 5s. *The Hidden Years.* By John Oxenham. Pp. 244. Price, 5s. *The Approach to Christianity.* By The Rev. E. G. Selwyn. Pp. xv. 286. Price, 10s. 6d. *The Grip-fast History Books.* By F. A. Forbes. Book IV. for Pupils. Pp. 195. Price, 2s. 6d. Book IV., Teachers' Edition. Price, 4s.
- MANRESA PRESS, Roehampton.
Directory to the Spiritual Exercises of St. Ignatius. Pp. xx. 163. Price, 3s. 6d. n.
- MARIETTI, Turin and Rome.
De Jure Religiosorum. P. Ludovicus I. Fanfani, O.P. Editio Altera. Pp. xxviii. 599. Price not stated.
- METHUEN, London.
The Love Letters of Mary Hays. Edited by A. F. Wedd. Pp. 250. Price, 12s. 6d.
- PITTSBURGH UNIVERSITY, Penn.
A Comparative Study of St. Thomas Aquinas and Herbert Spencer. By Sister Fides Shepperton, M.A. Pp. 85.
- SANDS, London.
Thoughts and Prayers about the Rosary for Little Children. By Sisters of Notre Dame. Pp. 35. Price, 1s. 6d. *Thoughts and Prayers about Confession for Little Children.* By A Sister of Notre Dame. Pp. 46. Price, 6d. *A Short Gospel Dictionary.* By Rev. C. C. O'Connor. Pp. vii. 148. Price, 2s. 6d. *The Ministry of Reconciliation.* By Robert Eaton. Pp. 200. Price, 2s. 6d. *The Faith for Children.* By Mary Eaton. Pp. viii. 200. Price, 2s. 6d.
- S.P.C.K., London.
Lectures in Hyde Park. By Clement F. Rogers, M.A. Pp. 112. Price, 2s. *St. Augustine on the Spirit and the Letter.* By W. J. Sparrow Simpson, D.D. Pp. 127. Price, 5s. *The Ascetic Works of St. Basil.* By W. K. L. Clarke, D.D. Pp. 351. Price, 12s. 6d.
- TEQUI, Paris.
Eucharistie et Sacré Cœur. Par L. Garriguet. Pp. vii. 357. Price, 12 fr. *Quand la Vendée résista!* Par Vincent Le Govec. Pp. 314. Price, 7 fr. 50. *Le Mariage.* Par E. Jombart. Pp. 82. Price, 3 fr. *En Vacances.* Par L. Rouzie. Pp. 356. Price, 5 fr. *Le Dix-Huitième Siècle Littéraire.* Par A. Brou. Pp. 434. Price, 7 fr. 50.
- THE CATHOLIC RECORDS PRESS, Exeter.
Japan's Martyr Church. By Sister Mary Bernard, Bar Convent. Pp. x. 107. Price, Paper 2s. 6d., Cloth 4s.
- THE SHELTON PRESS, London.
Francesco Petrarca. By Edward H. R. Tatham, M.A., F.S.A. Vol. I. Pp. xxiii. 488. Price, 18s.
- WAGNER, New York.
The Life of Our Lord in Sermons. By Rev. Richard Cookson. Pp. v. 295. Price, 12s. 6d.

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